

# THE CHINESE RECORDER AND MISSIONARY JOURNAL

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## Editorial

THE outstanding event of the past month has been the trouble in Hunan. There have been many contributory currents to the storm which has for the time being overwhelmed the work of Christian missions in that province. It is evident enough, however, that the uprising is not specially anti-missionary, although it is preponderatingly anti-foreign. The agitation against the railway loan, the remembrance of the deplorable circumstances which attended the first financing of the Canton-Hankow railway, the irresponsible agitation of an unreasoning anti-foreign propaganda, together with the local conditions of rice famine and official negligence,—all have contributed to bring the present lamentable condition of things to pass. Possibly the most serious aspect of the whole situation is found in the significant fact that the Hunanese troops could not be used to suppress the rioters. The increasing efficiency of the foreign-drilled troops of China will add not safety but menace to the situation if these are not to be trusted to obey their officers in the interest of order, or if their officers are not ready to use them for this purpose. If the efficiency of the soldiery of China is to be found on the side of lawlessness the outlook is not comforting. What is to be the outcome of the present situation may not be prophesied; if Peking officialdom does not bestir itself to hold rigidly in check the forces of disorder which play upon

ignorance and are directed by fanaticism, then it is proving itself a blind leader of the blind and can look forward to nothing but destruction. Anti-foreign riots are among the short cuts to dismemberment for this Empire. A regenerated civil service and the sufficient education and nurture of the people are the needed factors of reform and the means of future, lasting security.

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MORE than this no one who is a believer in the missionary enterprise but will feel that the position of affairs in Hunan

**The Missionary Conclusion.** is an additional incentive to missionary service there. 'A great door and an effectual is opened to us, and there are many adversaries.' Hunan is suffering from too little missionary effort of the right kind. We say this advisedly, for any form of such effort which is built upon wrong foundations, and which is identified in the eyes of the people with law-suit troubles or an undue insistence upon treaty rights in the face of local ill-will, is not missionary effort of the right kind, and it produces the wrong harvest. Hunan must be won in the spirit of Jesus Christ and conquered by the goodness which is of God. Such a cause must prevail.

There is therefore no need for undue alarm and no call for counsels of panic. If China were not suffering from ignorance and wrong, the missionary would not be here. The greater the ignorance the deeper is the need, and the recent troubles are in themselves a call to better and more faithful service. To the Christian such outbursts as this of Hunan are not the end of anything with which he has concern; they may and should be the beginning of a new way of life and opportunity. When the doors of the province are once more opened we are sure that our missionaries will be among the first to enter and to resume their labours for the welfare and regeneration of its people. In the meantime let it be made manifest that our sympathy goes out to those who have been the unthinking agents of our temporary disaster, for 'they know not what they do.' Hunan will yet be the jewel of the conquest crown of Jesus Christ in China.

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DOES the fact of a Western education in itself make nearly impossible a sufficient mastery of the Chinese language and

its classics? There are educationists who suggest that life is too short for the attainment of proficiency in both. But

why? It is surely after all more a question of method than aught else.

**Chinese Proficiency and Western Attainment.**

If Chinese is taught along rational and scientific lines, the time so saved should more than suffice for the acquisition of English and certain cognate subjects. Along old lines and old methods a life-time was all too little for the mastery of Chinese, but these are changing, and the result is years of saving during the fifteen years of a career of study. Should it happen that the wrong ideal is set before the youth in our schools and they are taught to look first and chiefly upon the attainments of Western scholarship, then it must be that Chinese studies will go to the wall. An appreciation of the needs of the nation will, however, save from such a perversion of educational aim. To-day our leading educationists of the West have seen clearly enough the folly of teaching Greek to youths who are imperfectly acquainted with their mother tongue. Substitute English for Greek and there appears a danger which missionary education in China has with difficulty avoided. A thorough knowledge of Chinese and its literature is essential to a Chinese student, whatever his calling in life may be. It is not needful for an English education to preclude Chinese scholarship; the question is one of balance and care in the years of educational preparation.

Some cases have been cited recently of young Chinese scholars who, after graduation, have deliberately and purposely turned from the further study of Western knowledge in order to devote their talents to the teaching of Chinese by scientific methods. Such men are the educational prophets of a new and long desired era. With them begins a race of student teachers to whom the future of China will owe more than can yet appear.

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MISSIONARY education in China is beginning at last to recover from the wave of English study which threatened a

**Chinese Scholarship  
and the Christian  
Church.**

few years ago to submerge it entirely. The action of the Peking government in requiring from students educated abroad a certain knowledge of Chinese, seemed

hard to candidates at the time it was made effective, but has,

without doubt, produced good results in enforcing upon the attention of all college students the need for adequate knowledge of their mother tongue. There is now on all hands a desire to heighten the standard of Chinese study and to give the study of the Chinese language its due place in school curricula. In their propaganda along the lines of literary enterprise missions are bound to remain dependent upon Chinese scholarship. The old type of scholar is passing away and the new scholarship which is available to the missionary is not as efficient in its line as the old was. The encouragement of the Chinese scholar is not only an attitude which should be adopted for its own sake, since we are in China for China's good and not to westernise her and her ideals, but is also an important factor in the success of missionary work. While the number of English-speaking Chinese is bound to increase enormously and at a growing rate, it is not likely that a day will ever come when anything other than the Chinese language can be made the medium of evangelistic and literary effort in this empire. It is a subject which makes its demand on the missionary in regard to his personal attainment, and must press with increasing persistence upon his mission policy both in church and school.

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**The Church and Institutions.** THE remarkable extension of institutional work in connection with missions in China which has been witnessed during the past few years, due in large measure to the increasing interest which is taken by the supporters of missions in the education policy of missions and especially in regard to the establishment and equipment of high schools and colleges, has possibly proceeded at too great a pace for the necessary balance to be secured between the strength of the church as such and its investments in work along institutional lines. Most Christian workers in all centres of service where institutional work has been developed out of due proportion to the church life with which it is or should be connected, are agreed that a very necessary and vital factor is thereby missing from missionary equipment. There are fields of missionary labour where tremendous and apparently successful educational institutions are existing side by side with a weak and struggling Christian church. Such a condition of affairs is the reverse of admirable. In general it

would seem that unless special circumstances call for unique enterprises, missionary policy ought to be directed towards the establishment of educational work in connection with existing church organisations, and evangelistic enterprise should be placed from the very beginning in the forefront of institutional service. Education does not of itself tend to the upbuilding of a Christian church, but it cannot be too strenuously asserted that where educational work is begun and carried on in direct connection with church work and under the impulse of evangelism, the result is always an enormous strengthening of the Church of Christ with which it is connected. It is half the accomplishment of a problem to lay hold of it from the beginning at the right end.

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THE question of religious toleration in China is one which presses very heavily upon the Chinese church. Dependence upon the treaties for freedom to exercise religious liberty and to do Christian work is a hindrance enough to the foreign missionary and too often productive of misunderstanding and ill-will. When, however, the Chinese convert in his turn has to make appeal to the terms of the treaties, and that through a foreign Consul, in order to secure for himself freedom to worship God, then the result is oftentimes disastrous. It is not to be wondered at that the intrusion of foreign influence into the realm of Chinese state policy on behalf of Chinese citizens should be resented. The influence of the foreign ecclesiastic has always been a source of provocation in political history and it is proving no less so in China to-day. But the remedy is not yet clear to the mind of Chinese statesmen, however plainly it may be written for students of history in the West. A belief in liberty as the remedy for certain specific national difficulties demands a measure of trust on the part of both governors and governed which is lacking among the Chinese and which is not any more evident to-day than it was a generation ago. Nothing short of religious toleration, however, can finally solve the political problem which the fact of the Christian church raises in China.

Will the proposed constitution bring this any nearer? If the constitution is fixed and the religious question is left in the indeterminate state which marks it to-day, serious difficulties

are inevitable. Yet the constitution is a matter of Chinese politics with which foreigners, however interested they may be, have no direct concern. Should not the Chinese Christian leaders get together and attack this problem by approaching, in their own names and on their own behalf, the government of the empire with a plea for toleration and for a recognition of the religious rights of man? Interference on the part of foreigners, howsoever good the motive may be, is more likely to hinder than to help the cause. Upon the Chinese rests the right, as well as the need, for some action; the problem as well as the hardship is chiefly theirs.

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**In Peril of Change.** THERE is a call to-day greater than there has been at any time in the last generation for men of wide vision in the mission field of this Empire. Understanding of the times and a big outlook were never more needed than to-day, for the opportunity is great and the difficulties unique. The magnitude of the problem which China presents leads some to pessimism and drives others into exaggeration. We need the calm mind of assured strength and the far sight of simple faith. 'With God all things are possible' should be a note of sustaining grace to us, and we should find refuge and hope from the history of God's Church in the world. Missionaries to China should not be amongst those who stumble at great things, since it is to great things that they are called.

The policy which the day calls for is that which is kindled in devotion to the person and message of Jesus Christ and which embraces in its sweep the entire regeneration of the race. Changing conditions do not affect such a policy as this, for it stands upon sure ground and knows its ultimate aim. Its methods are adaptable as the demands of the situation may require, its source and object are unchanging. It can always lead the doubting and win the erring because its standard is sure, and it is neither distressed nor disturbed by the details of the hour. The passing phases of world politics, the rise and fall of national sentiment, the educational change and the ever widening range of discovery all fall into place and serve a purpose when the outlook is eternal and the scope universal. Then it is true that 'all things are ours.' The conditions in China to-day demand no less an ideal than this.

EVEN though the remarkable interest in Christianity on the part of Chinese students in Tokyo, reported elsewhere in this issue (see page 373), be due in part to their consciousness of China's weaknesses, it is no less an occasion for gratitude to God that the interest is there. Like the Israelites of old some of them are hearing the divine call to individual repentance through the medium of the nation's need. It is surely encouraging to learn that their attitude is more than one of a mere willingness to hear what the man who knows has to say. In their eager search after the deeper significance of the truth, they reveal an earnest enthusiasm which betokens sincerity. Let us pray that the One who is the embodiment of the truth they would know, may become to many of them also the way and the life! Let us remember, too, their brother-students in China. What the Chinese students in Tokyo are thinking to-day, the Chinese students in government institutions in China will be thinking to-morrow. The attitude of the former will soon be the attitude of the latter. Where are the Andrews and Philips to acquaint them with the Jesus they need to see and know?

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THE Editor-in-chief of the RECORDER will, we are assured, have the sympathy of all our readers in the accident which has befallen him. Dr. Fitch was knocked from his bicycle in the streets of Shanghai and sustained a fracture of the thigh bone of his leg. He is now in hospital and making satisfactory progress. Our work can ill spare the wise counsel of our senior colleague, to whose judgment and perseverance this Journal owes much. Dr. Fitch has endeared himself both by the large heartedness of his life and by the constancy of his work to all who have been in any way associated with him, and we trust that ere long his familiar figure will again be seen in the accustomed places of his many-sided labours.

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WE have received a letter from the venerable Dr. Martin thanking the RECORDER for its appreciative notice of his diamond jubilee and offering his grateful thanks to the numerous friends who sent him notes and cards on that occasion.

## The Sanctuary.

"The effectual fervent prayer of a righteous man availeth much."—St. James v, 16.

"For where two or three are gathered together in my Name, there am I in the midst of them."—St. Matthew xviii, 20.

### PRAY

#### I. For the Chinese People :

That their religious sense may be aroused. (P. 330.)

That they may as a nation soon come to feel the existence of the Christian religion as a system of thought. (P. 329.)

That for the gods now worshipped by them there may be substituted that one God who alone can teach a higher moral life than Confucianism or their philosophy can give. (P. 326.)

That the good and evil now inextricably mixed up in their minds may become clearly separated. (P. 322.)

That the same intense sense of sin that Christian people have, may develop and grow in their lives. (P. 322.)

That they may as a nation no longer rest content with being no worse than the highest they know. (P. 326.)

That they may be converted to the religion that can give them a higher moral teaching against avarice. (P. 324.)

#### 2. For Chinese Christian Scholars :

That Chinese members of the church may come to a consciousness of the need for able men to prepare literature. (P. 328.)

For the preparation of such an apologia as will enable the church to justify itself in the midst of a hostile and unbelieving nation. (P. 329.)

#### 3. For the Missionary Body :

That they may individually grow so in holiness as never to be able to find, and never to seek, an excuse for a sin committed. (P. 327.)

That more may be added of the kind who shall never know defeat and who are able to do the impossible things. (P. 353.)

That they may more fully, ever, appreciate the true nature of the problem that confronts them. (P. 333.)

That they may have the ability to see and the strength and grace to use such evangelistic methods as will most nearly meet the needs of the work they are actually doing. (P. 333.)

That they may carefully discriminate in the doctrines they preach, and by a more sympathetic use of Chinese literature be enabled to

preach the Gospel in the form that will be the most readily understood by the people. (P. 334.)

That there may be, on their part, less "unnecessary trembling over the ark of God." (P. 334.)

That they may be helped in solving the problem of combining a higher evangelization with a higher education. (P. 337.)

That they may be led to a more definite and a more determined endeavor to win the literati. (P. 335.)

### A PRAYER.

O Thou Good Shepherd of the sheep, look mercifully upon those who have none to watch over them in Thy name. Prepare them to receive Thy truth and send them pastors after Thine own heart. Replenish with Thine abundant grace those whom Thou dost send and awaken the pity of Thy people for all these strangers to Thy covenant, so that, by their cheerful contribution and the coöperation of Thy Holy Spirit, multitudes may daily be added to the church and become partakers of the salvation which Thou hast promised, O Lord and lover of souls. Amen.

### GIVE THANKS

That "holy, holy, holy is the Lord of Hosts and the whole earth is full of His glory." (P. 325.)

For the revelation of a holy God that was given to the Jews and through them has been handed down to us. (P. 324.)

For the "millions" of names in Christendom that are holy and for the example and help these have given to us of to day. (P. 326.)

That the foreign missionaries in China, in spite of their handicaps, have yet been able to do work of a high order in preparing for the Christianization of the empire. (P. 343.)

For the many men of first rank in business and professional circles who have been produced by the Christian church in China. (P. 339.)

For the encouragement given in places where self-government has been tried by the closer drawing together of the Chinese and foreign workers. (P. 337.)

# Contributed Articles

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## The Chinese and Christian Idea of Sin

Notes of a sermon preached by the Rev. C. E. Darwent in Union Church, March 13th, 1910.

Leviticus xi. 44, "For I the Lord your God am holy; sanctify yourselves; therefore be ye holy, for I am holy."

ONE day I was discussing the subject which is of perennial interest, and which inevitably crops up when foreigners' foregather, the subject of the idiosyncrasies of the Chinese, especially the cases of untrustworthiness one so often meets with; the disappearing shroff, the peculating Mandarin, that peculiarity which Dr. Arthur Smith calls the power of "absorption," that national feature of character, in which being caught is as bad, if not more to be dreaded than committing the sin. Someone present there said: Are there any *really* honest Chinese? That was sure to be said; it always is said.

Then at this moment there came to me light on this question as I had never seen it before, and because you may not have that light I want to pass it on to you this morning.

I said you have no right to expect the Chinese to possess as high a moral standard as we have. For one thing, *if* the Chinese can by any possibility be as good as we are on the average, if they can be expected to have as high a standard as we have, then it is obvious that Christianity has nothing to teach them and missions are an impertinence and a mistake. That is clear. And those friends of the Chinese who always try to make out that they are as good as we and cap every story of Chinese obliquity with one of foreign obliquity prove too much. They destroy the basis of missionary effort.

I said further, not only are the Chinese not in as high moral condition as Christian nations, but they *cannot* be. Try as he may, be as faithful as he may to the light God has given him, let him keep his conscience as clear as is possible from the veil of polytheism, the Chinaman, and every heathen man, cannot by any possibility reach the level

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

even of a very inferior Christian; he cannot have the same intense sense of sin, he cannot, do what he may, feel the shame, the guilt of it; he uses words like 'sorry,' 'repent,' 'shame' as we Christians do, but they have not the same content; these words cannot, by any possibility, connote the same poignancy of realization of the guilt and iniquity of sin as they do in us. It is futile therefore as well as foolish for the missionary or any other friend of the Chinese, it is suicidal as far as the propaganda of the Gospel is concerned to attempt, to maintain that the Chinese or any other heathen people can reach our level in moral and spiritual life.

And the reason for this came over me as it had never done before. It is that there is no such an idea in any heathen mind as that of an absolute distinction between good and evil, holiness and sin. That a "great gulf" has been fixed from all eternity between the holy and the sinful does not exist anywhere except in those nations that have received it as a revelation from God, which is given in that wonderful religious development which commenced in Moses and culminated in Jesus Christ. There is no such a thing as a real sense of sin, as we understand it, outside the Bible. Good and evil are hopelessly and inextricably mixed up and always have been in the minds of all men, except among the peoples who have seen light in what we may call the Judaeo-Christian revelation that is contained in the Bible. There is no absolute "thou shalt not" and "thou shalt" outside that. Where the Bible is not known and Christ is not known, the sinful and the holy run into one another, modify one another, overlap one another, glide into one another, are subtly interlaced with one another. So that people like the Chinese cannot possibly feel the guilt and awfulness of sin as we can do.

And the reason of this is that all heathenisms, ancient and modern, and most of the anti-Christian philosophies, ancient and modern, are *pantheistic*. That is the thought which, with its practical consequence, I want to bring home to you. Pantheism is the belief that "the universe as a whole, man included, is God." It may mean, as Professor Iverach says, "either that the all is God, or else that God is all, that the only real existence is God." That is, it may signify that the sum-total of particular existence is God, that the universe is itself the only real being, or that God is the only real being, and all finite being is only illusion and appearance.

This may sound to some rather mystifying, but the essence of it is that there is but one principle or being in existence. Call it God or the universe, call it what you like, it is but one. There is no real separation anywhere between God and the world, or the gods and the world, and the principles good and evil that govern it. How then can people who think in this way feel about sin as we do? They argue and act upon their arguments logically enough. They say: "What we call sin or evil certainly exists; therefore there must be something to be said for it; it cannot be quite as bad as our conscience suggests." There is no getting out of that conclusion. Sin or evil do exist. They must therefore have some place in the divine if all is divine. There is no escaping that.

And as a matter of fact if we only look for a moment into all heathenisms we find that to be the case.

There is no holy God who can say "Be ye holy, for I am holy," but the God of the Bible, the God of Christ. All heathenisms have gods who are direct patrons and gods of sins. Among even those great men, the Romans, Mercury "was the god of thieves and pickpockets and all dishonest persons, as well as of merchants and orators." That was pleasant for the members of these two distinguished callings, but how could any Roman feel that stealing was a very heinous sin when it had a god? Impossible. It is so in China. Thieves have their patron god. In the time of St. Paul the great temple of Venus at Corinth had a thousand priestesses. And who do you think these priestesses were? They were a thousand prostitutes. Seeing that sins of the flesh had a goddess, the Greek drew the inevitable and logical conclusion that indulgence in the flesh would please the goddess. In all heathenisms, founded on pantheism, nature and man and the gods, the moral and unmoral are all jumbled together in one confused whole. "Whatever is, is right." "It *must* be in some way right, else how could it exist at all," argues the mind of man; and only dishonest thinking can, on the basis of pantheism, deny it.

Think how the Romans and Greeks deified men! Not on the ground of holy character, no, but on the ground of some great deed. In his 26th Homily on II. Corinthians, Chrysostom taunts them with making Alexander the 13th "god." And he says: "They make even boxers gods." And so they did. How then could they be as good as the men in

the Christian churches who having seen the glory of Jehovah and the sinlessness of Christ knew what man should be?

And here in China it is as I have said—gods and men, fire and water, good and evil, are all mingled together in such a dreadful jumble that the natural conscience of the nation must be blinded. "There is a god, Lu 'Tai-peh," says the late Dr. DuBose, "who is worshipped by drunkards." Compare that with St. Paul's: "No fornicators nor drunkards shall inherit the kingdom of God." How can any Chinese feel the sting and shame of it as we? There is a god of wealth. Then the more you pray to him for riches, anyhow obtained, the more you honour him. Chinese moral teaching has words against avarice, but not their religion. There is a god of war, often the patron of trade guilds. How can there be that sense of the wickedness of war that has never been absent from what I may for brevity's sake call the Bible religion? There is nothing in Chinese religion like this: "There shall be no more war; they shall beat their spears into pruning hooks," and nothing like this: "Blessed are the peacemakers." No, avarice and fighting are, after all, in the world; they exist; therefore there must be something to say for them; let them have their gods. That is the only conclusion the heathen can draw. This thought could be illustrated from the Indian and every other form of heathenism.

But now turn to the Bible. Here is my text. Here is light. "Ye shall not make yourselves abominable with any creeping things, for I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy, because I am holy." That must be a revelation! If not how *did* the Jews come to find out that which all the most brilliantly intellectual nations of the world had missed? God is holy. There is one above all infinitely holy who is *not* touched by evil. However sin entered the world it is not in Him or from Him. It is in man, not in God. He is against it, He hates it. By no kind of philosophical jugglery could the Jew deify sin, make Jehovah its patron. The Jews fell into sin, but they never in their deepest fall attributed it to God. The kernel, the heart, the centre of the universe was unstained. God was holy. "The term holy," as Dr. Orr says, "denotes God (1) in His distinction from, and infinite exaltation above, anything that is creaturely and finite; and (2) in His separation from all moral impurity, or positively in the splendour of His

moral perfection." That is it. The foundation of all true religion is God's holiness. The pantheistic idea can be made fascinating, but it is ruinous to all religious life. Let Him cease to be holy; how can any unholiness be sinful; why should we be holy? Why indeed?

The holiness of God means that He is separate from the world with its sin, however much truth there is in His immanence. He cannot be immanent in evil things and evil men. Heathenism has no idea of this. To it the world is eternal. Where it speaks of a creator, it only means a fashioner of the *eternally existing material of the universe*. The *substance* of the universe, *including good and evil*, is *eternal*. Therefore evil, when all is said and done about its iniquity, is a part of nature. It cannot be so bad. The primitive substance, out of which all things are made, had evil in it as well as good. It is only in that marvellous religious development of which we have a record in the Bible that the finite is put in its proper place, that the Eternal is free from all complicity with sin. He is holy, on the side of holiness, working for holiness, labouring so intently that His Son shed His blood to bear away the sin of the world.

There is nothing approaching that in any heathenism. You cannot have a holy God who is not personal, separate from the world. God as "world-process," as the "soul of the universe" and in other alias in which modern pantheism disguises its unbelief, cannot be holy. Holiness implies a personal will in God. You cannot be holy without that, nor could God. Heathenism knows nothing of that. Only the Bible has a God "glorious in holiness." The "heavens are not clean in His sight," is Job's awestruck exclamation. "Holy, holy, holy is the Lord of hosts; the whole earth is filled with His glory," says Isaiah. And so the majestic revelation grows brighter in its undimmed lustre until the sinless Son of God comes among us, carrying in His own person the spotless holiness of God "who sitteth upon the throne of His holiness" into the very midst of humanity with all its sordid sin, to be a Redeemer of man from sin and fill him with the holiness of God. "Who shall not fear thee and glorify thy name, for thou art holy."

What heathen can feel about his sin as you do who have had this revelation of the holiness of God? He cannot. To him after all sin is a feature, a necessary feature in nature or in

the nature of things, so it cannot be so very guilty. If he lies, what about it? It is natural. If he is cruel, after all, nature is cruel. He is no worse than the highest being he knows of.

It is certainly a marvel that the natural conscience of men is so sensitive to sin. The good men of heathenism stand high; it is very beautiful to think of them. But it is as the author of "Ecce Homo" says: "There are only one or two names in all heathenism that can be described as holy. In Christendom there are millions; every village has some." This is because we have a holy God. The heathen with his natural conscience blinded by pantheism has a god who is mixed of good and evil. Why should he be better than he?

The thing that destroyed the religion of the classical nations was that the moral teaching and consciousness of Greece and Rome got ahead of their religion. Philosophers taught a higher morality than the religion did. People began to laugh at the gods who were worse than themselves. How could those nations rise to high levels with their religion putting them back? It is so in China. Confucianism or philosophy teaches a higher moral life than the gods of China have. How then can China rise to high levels with her base gods whom she worships? No nation can rise above its religion.

It is as Professor Orr says: "All pantheistic systems with theories of idealism which exclude, or inadequately affirm the Divine Personality, are hostile to Christian views of sin."

That is so. And we have to watch that to-day, and in our teaching hold up before men, Christian and heathen, God's holiness. Let that go, all goes. Let God be in any way identified with the universe; then sin is part of Him; it is in Him. He is in some way responsible for it. It ceases to be sin.

That is true of Spinoza, whose pantheism is so attractive to the modern mind. He says: "Repentance is foolish." Of course it is, if the all is God and evil is part of the all. Why should a thief repent? It is true of all the modern philosophies that originate with Hegel, who taught that sin is a "step upward," the first step towards moral life on the part of man. That is false. The *possibility* of sinning is necessary for moral life, but not *actual* sinning. The Bible is clear in that matter. Jesus Christ was tempted, but He did not sin. God is holy, absolutely holy. This is true of Monism, which is so popular. This conception makes all that exists, God included, one. Then the conclusion is inevitable. Sin

is not sin. It is part of the whole. We shall never lift up the Chinese by teaching them that. Let there be no mistake about that. Whenever that is held, the sense of sin is whittled down and tends to disappear, and no redemption will be needed.

This matter is of immense practical importance to us all. We are ever urging excuses for our sins, we say they are "inevitable," the result of circumstances, and so on. No. The Gospel repeats that grand declaration: "I the Lord your God am holy; therefore be ye holy." We must make no terms with sin. Whatever may have been its origin God is clear of it. In Christ He redeems us from it.

This is the hope of the world. There is no hope in what are called "the ethnic religions." In them evil is entwined in the very fibre and heart of the universe and their followers cannot be expected to "hate iniquity." But our holy God creates hope. He is righteousness and truth, He will labour through His Holy Son till "there be no more curse, and there shall be no night there, and they need no candle nor light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever."

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## How May the Christian Church Secure the Services of Accomplished Chinese Scholars for Literary Work.

BY REV. EVAN MORGAN, C. L. S.

AND by this it is understood that these scholars shall be followers of the Christian faith and be imbued with the Christian spirit and ideals. In the end only such men can adequately present the Christian doctrine in a full and a convincing way. Hitherto the church for the most part has been and is dependent on mercenaries. These men have rendered valuable help, and we should be thankful for it during the time of our poverty. But this method can never be permanent nor satisfactory. What does not spring directly from native soil will lack the blush and bloom of vitality, and the expression of the Christian tenet by the pen of a scholar, who is not fully in sympathy with his subject, will lack fire and imagination, and, that nice turn of phrase which makes all the

difference between the quick and the dead. So far the church in China is not able to command the services of any of her children in preparing the great apologia which only literature can furnish.

It is not easy to say how this want may be supplied. A few preliminary considerations may help us to realize the gravity of the situation and give some indication how to remedy the defect.

A CONSCIOUSNESS OF THE NEED SEEMS TO BE THE FIRST CONDITION OF SUCCESS. This is not always recognised. It has been all too inadequately considered in the past for reasons that will appear later on. Before stating some of the more particular and definite needs, it would be well to consider some general ideas that bear on the subject. Literature has been the great instrument at all times in the hand of the church for carrying on its work of advocating its claims and repelling attacks. If it lacks the native ability to create this instrument it loses greatly in force and efficiency. Just consider the value of this organ in consolidating the church and establishing it on the firm foundation of a common service and a common aim. Scattered are the units that go up to make the one church, but by means of literature a cohesive power is given to unify the whole. The work of one is made known to all and the aspirations of a few become the property of many. It also tends to preserve the purity of practices and keep intact the ideals from one age to another. It is at once a corrective to tyranny and a stimulus to action. It is the sure bond of unity and the safe guard of individual liberty. Its service to humanity can nowhere be more beatifully seen than in China. In the face of much that is mutually hostile and competing interests, in a country with great diversities of climate, and a people of many moods and temperaments, amongst a people where forms of speech are more numerous than their provinces, in the social varieties and political distinctions we have the wonderful spectacle of a vast nation held together by common sentiments transmitted by means of literature. It has preserved for these millions a measure of liberty and democratic ideas which have been of immense benefit. Ancient ideals live to-day in the pages of the sacred word. Not only so, but this very bond reveals the kinship of the sages of antiquity and the men of to-day. All within the four seas are brethren. And the word is the revealing and at the same time the unifying bond.

Again of all the monuments of antiquity the work of literary men is the most permanent as it is the clearest mirror of the human mind. The dead continue in this way their work. Clement, Augustine, Justin and a host of others, though dead, yet speak to us. Other relics fade and crumble into dust. The book alone becomes imperishable because the substance can be transmitted from one medium to another without loss of value. These can be renewed every age and can convey the thought of one generation to another for long ages. And thus the past lives again in the present as the present will in the future. Institutions undergo constant change; fashions, even in religion, become corrupted, and what the disciples initiated would not be recognized by them were they to appear in our midst to-day, but the words they committed to faithful men in the first century continue without change. The value of literature must be apparent to any reflecting mind who considers what it has done for the church and mankind. And one cannot help regretting the lack of native talent in the church of China to wield this instrument in its own interests.

BUT LET US CONSIDER THE NEED OF SUCH MEN MORE particularly. THERE IS THE PREPARATION of the church's apologia. The great work of the church must be to justify itself in the midst of a hostile and unbelieving nation. It must advance its interest by convincing the unbelieving and overcoming opponents and finally bring the intellectual wealth of this land to the obedience of God as revealed in Christ. We must be under no delusion as to the ultimate condition on which success and triumph rest, and it is that the nation must be convinced that Christian truth is necessary for it and the best instrument for human progress. And until the intellect of the land is convinced, and there has been an acceptance of Christ by it we can never feel the position of the church safe, nor its final triumph assured. For this work of the church the services of its own accomplished children is necessary. Twenty-five years ago I heard Dr. Nevius express the opinion that the difficulties of the church had not then appeared. But they would arise in time and we should early prepare for them. The difficulties are more apparent to-day than they were then. But even yet they are not keen. For this reason; that Chinese and Christian thought have not yet really come face to face. The Chinese, as a nation, has not yet felt the existence of the Christian religion as a system of thought. It has only been

regarded politically. As a system of thought there has been no contact. It has neither aroused the nation to think, nor stirred it into opposition. And for this cause that the church has lacked a share of the nation's intellect. Christian thought moves outside the national current of thought. It is therefore most desirable to obtain accomplished men (a) TO AROUSE THE RELIGIOUS SENSE OF CHINA. It is quite time that an angel descended and disturbed the pool. They are only possible when the church provides them. The religious sense is dormant and thought is stagnant; we want accomplished natives to enter and arouse the great locked forces of this people. (b) To lead the intellectual life of the church. Christian thought will move slowly in any case. But unless capable men appear it will never move at all. There are great possibilities before the church when its wealth shall be interpreted by Chinese philosophy. We may hopefully look for new expositions that will fit the Christian dogma to Chinese ideals. There is a possibility here that will help the whole body and the Eastern church will return the capital loaned to it with generous interest. But not only are these intellectual leaders wanted for the church, but they are also needed to propagate the Christian idea in the land. It is almost impossible to hope for individual conviction on a large scale. Before this is feasible a wide currency must be given to Christian ideas and they must be so spread that their weight shall be generally felt before individual acceptance can be expected widely. Some attempt a popular demonstration by means of plays and some by ritual. But Protestants must look to literature for this effect. This then is another call for the services of the accomplished scholar and thinker. (c) But again we must remember that when the clash of thought comes the attack on the Christian faith is likely to be keen. We may expect that there will be many a Chinese Celsus in the coming days. Their keen wit and biting satire will not be spared. They will be well-equipped and will not miss the weak points in the presentation of Christian truth. For one thing they, like Celsus, will object to our claim of private judgment and condemn the whole movement of men walling "themselves off and isolating themselves from mankind." This is a strong phase of ancient Chinese literature. What the preacher says in all good faith they will distort as Celsus did when he said "this is the language of the Christians." "Let no cultured person draw near,

none wise, none sensible, for all that kind of thing we count evil, but if any man is ignorant, if any is wanting in sense and culture, if any is a fool, let him come boldly. Such people they avow to be worthy of their God, and so doing they show that it is only the simpletons, the ignoble, the senseless slaves and women folk and children, whom they wish to persuade, or can persuade." "For whom do they invite," he continues. "Whosoever is a sinner, or unintelligent, or a fool, in a word, whosoever is God-forsaken, him the kingdom of God will receive." "We see them in our own houses, wool dressers, cobblers, and fullers, the most uneducated and vulgar persons, not daring to say a word in presence of their masters who are older and wiser. . . . but when they get hold of the children in private and silly women with them, they are wonderfully eloquent, to the effect that the children must not listen to their father, but believe *them* and be taught by *them*. . . . that they alone know how to live. . . ." "They are like quacks who warn men against the doctor"—take care that none of you touches science—knowledge makes men fall from health of soul. "And the absurdity of it! Why was he not sent to sinless as well as to sinner? What harm is there in not having sinned." Celsus compares Christians to "a swarm of bats—or ants creeping out of their nest"—or worms in a conventicle debating which of them are the more sinful, and saying, God reveals all things to us . . . He forsakes the whole universe, and the course of the heavenly spheres and all this great earth he neglects to dwell with us alone. . . . "God is," say the worms, "and after Him come we, brought into being by Him in all things like into God, and to us all things are subjected—earth and water and air, stars—for our sakes all things are, and to serve us they are appointed." "Some of us," continue the worms, "some of us sin, so God will come, or else He will send His Son that He may burn up the unrighteous and that the rest of us may have eternal life with Him." And again he attacks the Christian conception of God, "who is subject to anger and passions," the incarnation, and most other doctrines, such as the resurrection and miracles, etc. He ridicules the incarnation and the passion. "Suppose that God, like Zeus in the comedy waking out of a long sleep, determined to rescue mankind from evil, why on earth did He send this spirit into one particular corner? He ought to have breathed through many bodies in the same way and sent them all over

the world. The comic poet to make merriment in the theatre, describes how Zeus waked up and sent Hermes to the Athenians. . . . do you not think that your invention of God's Son being sent to the Jews is more laughable still?" This is the style of the attacks that the early church faced and conquered, meeting attack with defence, argument with argument, baseless innuendos and biting satire with convincing evidence of the reasonableness of the faith. The church has met with its Celsus already in China. Kang Hsi was such a one in a gentle and moderate way, but it can't be said that the apologia offered was altogether satisfactory. Recently the Hunan tracts, coarse as some of them were, contained many of the arguments and followed the line of attack with which the early church was assailed. Unfortunately there has been no worthy reply from the Chinese Christians to these assaults.

The old question of GODS OR ATOMS will find a large place in the life of the century. What Japan is discussing to-day will find a place in China to-morrow. Chinese philosophy is in its old age and relies on old maxims rather than on a quickening inspiration to meet the onset of the new questions that are arising. To those who are concerned in the progress of man the outlook is not altogether cheerful. Theories of life will abound. Endless discussions there will be on man and God. Materialistic conclusions will have a fierce contest with man's spiritual aspirations. And the result? . . . is uncertain, unless the organ of God on earth is prepared to meet the situation.

AND WE COME TO THE PERTINENT QUESTION WHETHER THERE IS A SUPPLY FOR THIS IMPERATIVE DEMAND AND NEED. It is not difficult to answer this. There has been no material of first rate quality within the church to cope with the pressing needs. No native talent of any mark has so far appeared. The need exists, the times are ripe, but the men are not provided. Foul charges remain unanswered, materialistic philosophy seems to gain ground and occupy the field, the challenge of a scoffing philosophy has not been taken up. No worthy advocate of the "Ecclesia of Worms" has appeared. For the most part what apologia exists is the work of the missionary. This can never be effective nor meet the situation because it lacks the true native cult. It is only through Chinese Christian scholars that the work can be efficiently done.

HOW THEN CAN WE ACCOUNT FOR THIS DEARTH. Many reasons are not at once apparent. (1) Inexperience of the

worker. The problem has not been fully appreciated nor the methods adequately considered. (2) Certain preconceived ideas stood in the way, such as that the Gospel is first for the poor. Preach to the cripple and the simple, the artisan and the farmer, the hawker and those on the margin of national life. Again the delusion that the evangelical method at home must be the universal method of evangelism. Slum and the mission room is the hall mark of this type. Certain catch words have hindered the work and workers. Certain methods that met a temporary need in the home lands have become stereotyped. We are liable to forget that circumstances gave rise to these phases and conceptions, and that these methods originally arose from the earnestness of people who strove to meet the claims of special conditions and places, and who felt convinced that the usual routine of church life did not solve in their countries the problem of how to reach the whole nation. But in the hands of others these methods have become the evils they were destined in the first place to overcome. In certain quarters there has been a prejudice against the class under the delusion that it would be disloyal to the central truth of the Gospel to meet their special needs in any way. Those who are governed by this prejudice overlook the fact that special effort implies nothing more than an application of method, a specialized way of attaining an end. This is constantly done at home and in the mission fields, such as medical work, opium patients, etc. And if the principle be allowed in this respect it passes comprehension why it should have been neglected in appealing to the scholars of China. One is inclined to ask if it is any wrong to be an educated man? When in the early years of the 19th century an attempt was made in England to reach the multitude without the pale and carry on popular services in the theatres, etc., Lord Dungannon moved a resolution in the House of Lords "to call attention to the performance of divine services at Sadler's Wells and other theatres by clergymen of the church of England on Sunday evenings and to make a resolution that such services, being highly irregular. . . ., are calculated to injure. . . . sound religious principle, etc." The noble lord was wrong in objecting to this special attempt to reach a class, as some earnest men in China are lacking in consideration of the problem when they take a partial view of the great missionary problem and apply a principle which answered certain conditions else-

where, but may be altogether inappropriate in China. The old accusation was, "My people doth not consider."

I cannot help feeling that certain theological doctrines, such as election, have militated against successful missionary operations, and for that reason unconsciously the quality of the church life is not as high as it should be. Again there has been a prejudice against Chinese literature. Some would no more think of handling it than they would a dirty rag, and only the force of circumstance compelled them to admit their school boys to have the most meagre acquaintance with their own literature. Any real study of it was discouraged and the culture which it alone could supply was rigidly excluded. The study of the New Testament alone was held to be sufficient knowledge of Chinese. The genius of the Chinese mind, as expressed in their San-tzu-ching and classics, has been cast aside in favour of the barbaric productions of a Christian San-tzu-ching, in indifferent hymns, and the classics with a Christian commentary! THE WORKER HAS OFTEN BEEN TOO NERVOUS. He has unnecessarily trembled over the ark of God and made the measure of his own understanding the standard of the divine operations. There has been a certain hesitation in giving a thorough mental equipment lest the student fall away from grace and the church. Where more generous ideas concerning education existed, the utilitarian aspect of it was advocated in theory and principle that it became a consuming idea with the student how to master the forces of nature and get on in the world. Thus the high ideals of China on the use of education were lost with the result that the half educated student is more likely to become a terror than an apologist. And if one party neglected an opportunity by the delusion that the evangelical propaganda must bear in some form the mark of the mission hall, so now there is a powerful party full of the idea that education on Western lines is the only solution of the missionary problem. "Possessed" with this conviction they are madly rushing away with it, but whither?

The outlook is not hopeful. The accomplished scholars that are so much needed will not come from scientific colleges. It is unreasonable to expect them. A predominating scientific training will not supply the church with the quality of men she wants. And the conclusion is then that to some extent the missionary himself is responsible for the present lack of accomplished scholars to serve the cause of Christ.

HOW CAN THE NEED BE MET. This is a difficult problem. From earliest days this should have been a matter of the greatest concern and most anxious deliberation. With some hesitation I would offer a few suggestions.

(a) Avoid the prejudices just indicated. (b) The church should definitely seek to win the literati of the land. THIS IT HAS NOT DONE. We have been crippled by a mistaken interpretation of those noble words, "not many learned, not many noble, etc., are called." (c) We must *oust nervousness* and a crippling theology. There is a unity in divine providence—God has been the moral governor of the race not of a tribe. Chinese ethics must find a place for Christian truth; equally it must be demonstrated that the Christian dogma supplies the deficiency of Chinese ethics. The one was a preparation for the other. There must be a mutual understanding somewhere. (d) We must be convinced of the need of them—able men are the only efficient instruments of God in the church and out of it. It has always been so, and will always remain so. This is the evidence of history and the conviction of reason. (e) The missions must have a self-denying ordinance. The promising men must have a full training on literary lines. No present need of service should blight the future and permanent efficiency of the church. Train the promising intellectually and spiritually and train them well. (f) A larger prominence must be given to the meaning and end of education and a constant endeavour be made to maintain a high ideal of culture and the preëminence of spiritual things. (g) Further, no missionary should come out without a thorough study of the acts of the apostles, both as given in the New Testament in its relation to the missionary propaganda and in the literature of the subsequent centuries. The contact of the church with men of other faiths should be thoroughly mastered in all its details. There was possibly a difficulty in early days. But there is no excuse now with the splendid literature at our command. I will only mention the latest volume published, "THE CONFLICT OF RELIGIONS IN THE EARLY ROMAN EMPIRE," by Mr. T. R. Glover, an illuminating and fascinating volume to which I am indebted. (h) A college should be established in China which all new missionaries would enter. Here the student would be directed on lines of study not only in language but more especially he would be made acquainted with the masterpieces of Chinese literature (apart from the classics) with

a view of future study, with the books that have been published by foreign scholars in the past, and generally with the wealth of matter open to him. This will provide a great mental stimulus direct, and inform his own thoughts, and prevent waste of time and energy during his missionary career. He should further find the well-considered opinions of missionaries prepared for him, who in turn will place in a permanent form their experience and conclusions, and in so doing they would greatly enrich the church at large. Here the student would have many avenues of work pointed out to him; the many-sided branches of operations would be considered, difficulties stated and solutions suggested. In this way the missionary himself will be made ten times more useful and efficient, and be put in the way for finding out how to get the services of accomplished scholars. To some extent the waste in the past will be avoided.

(i) At least 20 per cent. of the missionaries in the field should be set apart to seek out the scholars in town and village with the definite object of creating a mutual understanding and laying before them the basis and scope of Christian thought. This proposal does not refer to the work amongst college students so excellently carried on by the Y. M. C. A. and other societies who have set men apart for institutional work. But a sincere and a real effort should be made to win the Confucian scholars over the land who are untouched by any of the various operations now in vogue. This class is the most numerous and influential.

This much we can do. We can seek and pray for that class whose services should aid best the Christian cause. When we have done this then God will do His part.

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## Some Points in Work for the Educated Classes of China

BY W. E. TAYLOR, M.A., PH.D.

THE fast moving changes of recent years have brought the student classes into large prominence and have endowed them with such powers for good or evil that all workers for China's welfare must feel the call to some special campaign on their behalf. The strategic potentiality and the immediate urgency of the situation demand wise statesmanship and concerted action, both by Mission Boards at home

and by Christian workers on the field. The problem of effecting a speedy entrance into the great government colleges, the more closely-located problem in our Christian mission schools of combining a higher evangelization with a higher education, and the increasingly important problem of keeping the Christian touch and influence about the army of graduates who have swept out of our gates,—these and others are pressing for immediate solution.

A beginning can be made in the various churches by the formation in each centre of a committee of the leading Christian workers to plan how to reach the educated classes. If the movement is to be truly national, and not merely a missionary movement, the Chinese element will be made as strong and representative as possible. A feasible plan is to arrange a monthly meeting of all pastors and Christian teachers in any centre. Such a coming together widens men's outlook and strengthens their faith. The more the burden of responsibility can be laid upon the Chinese churches to initiate and operate this special campaign, the more effective, under wise and sympathetic guidance, will it be bound to be. Owing to the peculiar relationship of missionary work to foreign Boards, and still more to the necessarily limited supply of trained and experienced leaders, the day has probably not yet come when all responsibility should be put on the native churches for the whole work. But in this an opportunity is afforded to make experiment in a way that will not conflict with preëxisting arrangements, nor cause embarrassment in readjusting relationships. We as missionaries in China can learn a lesson from Japan, where slowness to hand over what now seems a reasonable amount of control resulted in a more or less arbitrary demand for practically complete separation. An opportunity is afforded here for an interesting and valuable experiment in self-government. If the better and more capable class of Chinese Christians once take up this movement as their own, and really get under the burden, it would do more than any one thing to sober them to a realization of the responsibilities as well as the privileges of independence. Where the experiment has already been tried it has led not to separation but to a closer drawing together of the native and foreign staff, by a new and very delightful interdependence as co-workers, each equally necessary for the other to ensure the success of a common cause.

The question of Chinese leadership in this peculiar kind of work is bound, and rightly so, to bring about an adjustment tending towards better financial support of the men who lead it. With the increased cost of living, with the new social customs incident to contact with Western life and habits, with the call for a new type of leader, quite different from the old *hsien-sheng*, or writer, or chapel worker, it is imperative that it be made possible for the right kind of men to live and work and lead in this movement. It is unreasonable to expect men to turn from independent and lucrative positions offering large opportunities for service to serve at scarcely a living wage. The argument here is for this special class, who by training and calling and position should be able to stand on a fairly equal footing with the educated classes with whom they will be working. It is the simple and reasonable argument that the 'worthy' laborer is worthy of his hire.

Given a real share in its inception and control, with a leadership made possible by adequate support, and there is every reason to expect that the movement to reach the educated classes would soon take on a national character in its extent and influence. In practically every Mission there are qualified men who on a new basis, somewhat as suggested, would be ready to work into positions of responsibility in the Christian church. We have not tried seriously enough, or else we have not tried successfully enough to get such men. Within the last few years the experiment has been made and the results should remove the doubts of the most sceptical. The Christian business and professional men in Shanghai who have directed this kind of work include such as the following: Taotai Wong Kok-shan, of honorable Christian parentage in the L. M. S., recently promoted to the head of the Consolidated Hanyang Iron Works; H. E. Tong Kai-son, Commissioner to the International Opium Commission; Dr. W. W. Yen, son of a church pastor of the A. C. M., publisher of the leading English-Chinese Dictionary, former secretary to the Chinese Ambassador at Washington and now promoted to the Waiwupu. Among present directors of the Chinese Young Men's Christian Association in Shanghai, are the chief interpreter of the Shanghai-Nanking Railway; the manager of the Commercial Press, the largest publishing house in China; the manager of the first Express Company in China; two professors in government colleges; the director of the first Chinese orphanage,

and so on. The list need not be enlarged. It is sufficient to prove the point that the Chinese church is producing men of the first rank in business and professional and other circles, who are willing to take up their share of responsible action in the effort to reach the educated classes.

It may be feared that the concentration of men of this type to a special and peculiar work will have a tendency to draw them off from their first allegiance to their church responsibilities, in attendance at service and share in the churches' management. Such, however, has not been the case, and indeed the tendency has rather been in the other direction, by tying them up more definitely to the source of spiritual supply for a spiritual work. Even in the case of the regular employed-staff engaged in this special work it is interesting and significant to note their connection with regular church work. Three are superintendents of the leading Sunday Schools in the city. Two others are members of the Advisory Board of their church, one being its chairman. Still another is acting-in-charge of the Cantonese church, holding it together till it is strong enough to call a regular pastor. It seems to be true that the larger vision these men get of a national church embracing all classes, the more ready they are to serve it directly in every capacity.

When leading men in the various centres and communities shall have been brought into a larger relationship with the church's control and work, the problem of self-support will be very near solution. It is surprising what the Chinese Christians can raise when they give themselves to the endeavor with conviction and determination. The Shanghai effort may again be used as an illustration of what Chinese Christians of the student and merchant class can do. The Board of Directors, which is entirely Chinese and Christian, have stood responsible each year to raise the annual budget, which has grown in a short decade from \$3,000 to \$37,000, and each year every cent has been raised locally and from Chinese. In addition this last year they set themselves to the enormous and seemingly impossible task of raising a special fund of \$100,000. In three weeks the total amount was pledged. In all this the foreigners' advice is continually sought and gladly given, but the significant fact outstands that the planning, working responsible body is Chinese. Similar results are being obtained in different parts of China.

Self-propagation, which is an indispensable condition of lasting and extensive growth, follows on a movement which men can feel is their own, and for which they have planned and worked. The hope and certainty of the speedy evangelization of Chinese, as well as the reaching a particular class, is built up on this reliance upon China's own leaders to propagate the churches' membership and extend the churches' work. Men who catch the spirit find it easy to go out and secure another to join what he knows is a good and helpful thing. In Shanghai within two years nearly 700 new members were secured by the members themselves. In Hongkong the members increased their membership this year from 300 to over 1,000. These are exceptional instances in that they include Christian and non-Christians, but the principle involved of reaching out into the educated classes is exemplified and its practicability established.

The above are some of the principles which seem to be necessarily involved in any sustained successful effort to reach educated young men. The remainder of the article will be devoted to giving a brief account of some of the methods of approach which have been employed in Shanghai, Tientsin, Foochow, Canton, Tokyo and other centres.

1. Religious Meetings.—"These have been of a varied nature suited to the particular group it was hoped to interest. For the larger group of the membership and their friends twenty special services were held in the Martyrs' Memorial Hall. The stereopticon was used six times and included a series of four effective addresses by Rev. F. Rawlinson on the subjects—Jesus, the 'Preacher,' the 'Wonder-worker,' the 'Friend,' the 'Sacrifice.' Moving pictures on the Life of Christ were shown five times, and there was a large attendance on each occasion. The Cathedral Choir and Union Church Choir gave much appreciated programmes. Other special features during the year included addresses by the Rt. Rev. L. H. Roots, Bishop of Hankow; Lord William Cecil, of England; H. E. Tong Kai-son, of Peking; Dr. J. Wilbur Chapman, of Philadelphia; Mr. Clayton Cooper, of New York; Bishop C. H. Brent, of the Philippines; Bishop Lewis, of Foochow; Dr. Arthur H. Smith, of Shantung, and Dr. Arthur S. Brown, of New York. Two anti-opium meetings were held, to which official representatives were sent. These were significant occasions when such high officials as the Viceroy, the Governor of the province, the

Taotai, the District Magistrate met on a common platform with Christian business men of the East and of the West, and with Missionary leaders in an effort to uplift China and loose it from the chains of this accursed habit. Another important occasion was when Taotai Tong Kai-son, on the eve of his departure for America together with fifty government students, addressed an audience in the large hall on 'Christ, the Hope of China.'

"In addition to these large meetings special services were held on Sunday afternoons throughout the year with an average attendance of 100. The main feature marking these meetings was a series of addresses on 'A Young Man's Questions,' and the interest, even throughout the summer months, was well sustained. The speakers were chosen almost entirely from the Board of Directors and other leading members, who in this way rendered a real service. The total attendance at the Sunday religious services was 11,219.

"To indicate what has been the net result of all these services would be impossible by figures. Something over one hundred men have made a public testimony of their desire to become Christians, but this, although most encouraging, does not begin to measure the influence that has gone from these services, influences that mean a better community, one more resembling and making possible the extension of the kingdom which Christ came to establish."

#### SUMMARY.

Sunday religious meetings attendance	...	...	...	...	11,219
Week-day religious meetings attendance	...	...	...	...	19,135
Bible Study groups attendance	...	...	...	...	12,949
Total attendance					43,303

(Excerpt Shanghai report for 1909.)

2. Bible study is perhaps the most satisfactory way of getting a real grip on young men's minds and consciences. For Christian men regular Bible study courses used in Western schools and colleges are employed. Special courses have been prepared for non-Christians, with a view to meeting them on their own ground by a discussion of personal, social, economic and national questions, affording helpful constructive advice, and leading to the definite Christian interpretation illustrated by Bible reference. Such courses as "Main Lines of the Bible," "The Teachings of Jesus," "A Young Man's Questions," "The College and Life," etc., have been used

with success. Efforts have been made to find out what were the peculiar problems and difficulties of this class in China. The results have fully justified any expenditure of time and thought. During this last year in the Shanghai work in addition to the many Christians enrolled over half a thousand non-Christian young men have been regularly and systematically studying the Bible.

3. Approach to the educated classes can be made effective and helpful in ways other than the distinctively religious. Public lectures have been given throughout the year on scientific, educational, and other important matters. A course on 'Some National Questions' is being given this spring in Shanghai, which is not only arousing much attention in educational circles, but has been taken up by the leading newspapers, Chinese and foreign, and is being reported and commented on editorially to a remarkable degree. It means a great deal when the Judge of the Supreme Court, the Editor of a leading paper in the East, the Manager of the Shanghai-Nanking Railway, and the Chinese Minister of Education can meet on a common platform, under distinctively Christian auspices, to advise these classes on individual and national regeneration.

4. Committee service is employed in every branch of activity to encourage men to think and plan and work for themselves. 'Not to be ministered unto, but to minister,' is the motto engraved in stone over the main door of the building, and in every way possible the spirit and principle of service is pressed upon the members. Religious, social, reception, educational, physical work and other committees are made up of leading members who give a great deal of their time voluntarily to carrying out their programmes for the year. It does men good to have responsibility put on them, it gratifies them to feel that they are looked to for help, it develops their latent possibilities, and in many cases has discovered valuable leaders. In such a way a working organizing trained force may be secured which makes possible a much larger work than could be carried on by a regularly employed staff alone.

5. Expansion and extension plans, always looking for Chinese initiative and executive, are the life and hope of a movement for young men. The time has come when a great deal of our special church work in China can be well done by

the considerable and growing number of Christian men of ability who are being trained up in the various mission stations throughout China. In a recent Bible Study Conference, lasting three days, the plans of organization, the actual charge and conduct of the meetings, and the giving of eleven of the fourteen addresses were effected by Chinese. In other ways opportunities are afforded for non-Christian men as well to take a leading part, as for instance in carrying on fellowship circles, musical clubs, debates, social entertainments, etc. In public functions the policy followed is to have the management, the occupancy of the chair, and numerous other duties incident to such gatherings entrusted to responsible Chinese.

In a word there is a large and growing place to-day in the Chinese Christian church for the trained and better educated classes of young men. The relationship of the missionary to this important body (for a close relationship is vital to the best interests of all) will be best served and conserved by his "remaining in shadow in order to increase light." In other words the missionaries' office should be that of confidential and hidden adviser to a movement having its own leaders who are responsible to it in every possible way. In God's providence such a movement, under consecrated and capable Chinese leaders, will bring new life and power to the Christian church in China.

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## The Use of the Christian Scholar in Literature.

BY REV. W. E. SOOTHILL, TAI-YUEN-FU.

THAT there is splendid scope for the trained Christian scholar of this land in Christian literature is self-evident. That there are many Christian scholars of the classical school is also true, and that there are many of the modern school everybody knows. But whether there are any Christians—or even non-Christians for the matter of that—ripe in the knowledge of their own literature and also trained in the philosophy of the West, who knows? Such, however, is the type of man that the Christian church will stand badly in need of before another decade has passed. Indeed he is needed already.

The Western missionary, handicapped though he has been, has done preparatory work of a high order. He has been handi-

capped by an imperfect knowledge of the written language, making it difficult for him to read with ease the literature, say, of the Sung philosopher; he has been handicapped by an imperfect knowledge of the existing philosophic terminology of the various Chinese schools; he has been further handicapped by being compelled to pass his thought through the mind of pundits whose sympathies have often been tepid and whose work in consequence has lacked warmth; he has been hampered with many and varied duties, and he has been hampered by that indefinable something which hangs as a kind of haze between the Western and the Oriental mind, indeed between all men of differing nationality and language. Yet despite all this he has done manful work, digging foundations and putting up admirable temporary structures.

The time is at hand, however, when our Chinese brethren must themselves take up this work and develop it on national philosophic lines, plus the aid of the new terminology, which is the despair of the older as it is the pride of the modern student, for the Chinese Christians must of necessity build up their own apologetics, exegetics, hymnology and what not to suit their own national genius.

The witness of the past clearly declares that the future presents magnificent opportunities to the faithful student. We can go back to the earliest times and show that if Moses had not been learned in all the wisdom of the Egyptians the whole course of Israelitish history, and with it that of the world, would have been altered. St. Paul, too, was acquainted with Greek and Roman schools of thought as well as with Hebrew. Many of the Fathers were learned in all that was accounted wisdom in their day. Augustine, Luther, Melancthon, Calvin, Wycliffe, Wesley—how easy it would be to pile up names!—were all men of no mean literary attainments, and their sanctified scholarship moved their own and future generations mightily. And what is called for in China to-day is a man, or men of this order, schooled in the philosophy of their own country and also in that of the West, where thought has gone deeper, criticism been keener and logic more searching. Oh! for a Chinese Christian versed in the Confucian, Buddhist, Taoist and “heretical” writers of repute, learned in Western modes of thought, steeped in the Holy Scriptures and sanctified by the Spirit of Christ! Such a man might indeed stir his thoughtful fellow-countrymen and through them the masses,

as they have never been stirred in the past and become the morning star of a great reformation. Is there such a man? If not have we, and where are they, a few men of sufficient mental qualification and spiritual singleness of heart to justify their being put under a ten years' course of training?

If there be anything in a report current in Peking a week or two since that there is a proposal to form a K'ungtzū-Chituh Chiao, a Confucius-Christian church, we have all the more reason for early preparation to assist the new movement into straight paths. That some movement of this, or a similar, character, will sooner or later arise one may take as almost assured, for Dagon is falling before a mightier than he, the old philosophies cannot resist the ark of truth, the temple may remain, but the 內室, inner sanctuary, will be transformed. For just as in the early days of Christianity neo-Platonism arose, exerting a powerful influence as much on Christian as on Pagan thought, so the day is drawing nigh when a neo-Confucianism will arise in China.

With a high order of Chinese scholarship in the church may not this neo-Confucianism be so influenced that what is beautiful and Christian in it shall be enriched by what is so much more heart-searching and inspiring in Christian theology? Jesus did not destroy Moses, nor did He look on him as an enemy, but as a dear friend. From the rigid bud he brought the full blown fragrant rose, from the frozen fountain he thawed the water of life. And later when the Greek mind demanded that Christian thought be put into logical form, it was neo-Platonism that helped to forge and to chase the golden vase in which the cultured man might keep his fragrant flower, or from which he might offer his draught of living water. As was the history of Judæa and the early church, so is it likely to be in China. The water of life will be the same, the bowl will be of different material and of different shape. But where is yet the skilful workman who can fashion the bowl?

Perhaps somebody says it is impossible for one man to make himself master of Western philosophy and the whole round of that of China as well. If such be the case, then let the men master their Western philosophy and take up sectional schools in China, whether the Buddhist writers, or the Taoist and "heretical" writers, or the Confucian

authors. If, again, it be urged that ten years is not enough for so large an order, then all the more reason for an early start. Moreover, mere arm-chair philosophers are not what are needed. Our student must live a human life and work amongst men. He should, after a period, have enough active preaching and lecturing to give his literary work full zest and keep him in touch with the realities of work-a-day existence, its joys and its sorrows.

But what is to be done in the meantime and before our philosophers are made? Well, surely it is time that the scholars in the church were brought into closer touch with our existing literary organisations. Would it not be possible for some of our abler brethren to be brought more into contact with the Christian Literature Society, the various Tract Societies, and the Christian periodicals? I do not know if financial recognition is given for articles now supplied or not. Such aid is given at home, and is a fit and reasonable encouragement to men to spend time and money in study and in writing. I live too far from the madding crowd to know what is actually done in this respect, nor have I been able to keep in touch with the literary output of the last few years. I do not even know whether the Societies above-named have sufficient funds to justify such grants as I have suggested, but it does seem certain that the Chinese Christian scholar might be better encouraged than at present.

It is, however, a matter of practical importance to find out from the various important centres what men the church actually possesses capable of doing the work needed. May I suggest that the Educational Association take up this matter and find out the names and addresses of men of whose scholarship there is no doubt, men who are really gifted intellectually and spiritually. I hope the number will surpass my anticipations and the quality give promise of valuable help. At least such a census would show us where we really are and prove or disprove the necessity for immediately raising a body of men such as I have above suggested.

Moreover, if Christian men of solid education are found to exist in numbers, the Educational Association might do worse than put the various societies concerned into direct correspondence with them, for now that the post office carries letters everywhere there is no need for the foreign missionary as postal intermediary.

To conclude, then, while the missionary has done excellent temporary work in literature it is the Chinese who will have to produce their own Christian classics, and the time has now come when we ought to have a register of the best men available for present use. Not content with this, we should be diligently searching for young men with brains, with honesty of purpose, and with spiritual insight, who are worthy to be trained in the best thought of all people, both past and present men, who will regard truth as a priceless possession, who will be tender to partial truth, but who will hold a lie, especially a lie in religion, as the worst lie of all.

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## The Chinese Church and the Chinese Scholar

BY REV. A. A. FULTON, D.D., CANTON.

WHAT is China's most urgent need? I venture the reply of nine missionaries out of ten would be, "China's most pressing need, from an evangelistic standpoint, is a large body of trained native preachers."

The evangelistic standpoint is the true point from which to make a survey of these hundreds of millions in "waterless places."

How are they to be reached? That question is not so pertinent as this one: "When are they to be reached?" The question of accessibility no longer disturbs us. The big cities and tens of thousands of villages lie open to our efforts. As late as only eighteen years ago shops for chapels could be rented only with greatest difficulty in this and other provinces. To-day the city or town where I cannot rent a chapel would be a rare exception. But a chapel without a preacher is like a house without a roof. Where are the preachers and helpers to come from? Let us see. To-day I have thirty-two chapels supplied with native helpers and preachers. The large majority of these men were, before their conversion, teachers in different villages. Through the agency of the first half dozen chapels opened in market towns, a few of these men heard the Gospel and became converts, and after giving up their schools were sent to our training school in Canton for a two years' Bible-study. They were sent out to occupy the new openings as fast as we could find towns where shops could be rented and fitted out for preaching halls. Care was taken to bring the Gospel to the

attention of scholars, especially the scholars who were teachers in the villages adjacent to the market town. All classes were reached through these chapels, but we have ever kept our eyes on the scholars. The reasons are self-explanatory. The soul of the poorest coolie may be just as valuable as that of the wise scholar, but the influence of the scholar outclasses the coolie by measureless distances. Influence is a matter of weight, and not determined by counting heads. I do not want to talk generalities in this paper, but come to basic principles if we are to attain proficiency in reaching these scores of millions who know no more of the real Gospel than they do about the back side of the moon, or the philosophy of Aristotle.

The vast majority of the Chinese reside in villages and towns, and there we must go if we would reach the masses. The work at the same time is to be vigorously prosecuted in the cities. For that reason stations should always be located in the most important city in that particular field. By that policy a strong grip may be kept on both city and country work.

To-day there are tens of thousands of the old type of scholars who are held in high respect and are rooted and grounded in the classics, and will probably never be able to attain to the standards required by the modernised system of instruction as now laid down in this empire. What shall they do? They are largely employed as teachers in country schools, with only a superficial knowledge of Western education so called, and are too old to become proficient in such studies. The new type of Chinese scholar will never equal the old scholar in knowledge of the classics, and for long years the influence of these classics will command great respect. Once this scholar is truly converted, he is not only able to read our best books, but will become a builder of the things that he once tried to demolish. He not only possesses innate and acquired ability, but will not be subject to the temptations to leave our service, which would be the case if he were competent to teach modern branches. While he lacks the knowledge which the younger student gains by an eight years' training in our middle and theological schools, he commands higher respect on account of his age and thorough knowledge of Chinese literature and his wider acquaintance with many classes of men. Without this class of men, we shall have difficulty in holding our line of defence,

not to mention the need of continuous, aggressive work. And for this reason the young student is now instructed in modern branches by the up-to-date training school, but he lacks stability. He will be inclined to vacillation when the magnetic power of a much larger salary strikes hard against his depleted financial assets. Few of that class can withstand the pressure when much higher salaries than we can consistently pay, are thrust upon their somewhat willing attention. Some years ago a bright boy, son of a poor widow, was baptized in this field. When about twelve years of age he was sent to our school at Canton. He spent eight years here, and is one of the brightest young men we have ever sent out of the school. I wanted him for evangelistic work, and had a chapel for him. Soon after graduation he was offered four times the salary we could give him to take a position in a school in an adjacent city. He finally decided to accept an offer in a Christian school at twice the salary that we could give, had he continued in evangelistic work. He is giving fine satisfaction in that school, but will probably never enter the ministry as he had fully decided to at one time. After twenty-nine years of continuous experience in evangelistic work I am convinced that our hope of the most speedy and thorough evangelization of this mighty empire must be accomplished through the agency of thousands of trained native helpers, who for many years will need to be under the oversight of a limited number of missionaries of the most aggressive type of leadership. The leader must possess all the qualities that characterize successful generalship, and must be of the type that never knows defeat, and must be able to do impossible things.

Given the leaders, where are the helpers? How may they be had?

Can you imagine the Standard Oil Corporation sending out a man to display their goods and requiring him to utilize a tree, or an old shed, for that purpose? Shall I refuse to go on board a good steamer because Paul once sailed in an old corn boat? We are living in the 20th century, and must adopt 20th century methods. The day when any old ramshackle building, with mud floor and few hard seats, was the only place to hear the Gospel, has passed. The leader in charge of a field should know every important city and market in that territory. He should make it his life's work to open at least fifty preaching halls and get 100 native helpers at

work. The initiation of that work in places where there are no converts must be met by his Mission. For \$200 gold we can rent and fit out a commodious, clean preaching hall. All the expense for one or more years must be met by the Mission. As converts come, they must be taught to contribute, each and everyone, something to the cost of the work. To say that a mission should pay for the support of a preacher but will furnish nothing for a place to hear the Gospel and instruct the inquirers in, is just as sensible as to require a salesman to spend his life in the open air. How would you burn over a big jungle of thorns and grass? By lighting fires at the four points of the compass, or by lighting a hundred fires at many points of the compass? A few days ago I walked out of a big market town and left there a strong self-supporting church. It required many years of hammering from the day when I began in a dark shop with a half dozen converts. At the last service the shop, which will seat, with any comfort, only 175, was crowded to overflow, and more than twenty women stood through the service. When I went there we could not have raised \$10 from the converts. They have now put down \$2,700 Mex. and purchased a fine site on the edge of the market, and will build a church to seat 600, and also schools for boys and girls. They not only pay the preacher's salary and rent and all expenses, but the salary of a Bible-woman. We have already received back in money value far more than we have spent on that work, and now it is rooted and grounded, a living church, and will be a vitalizing agency for the 100 villages in the immediate vicinity. Ten miles from that point is a walled city, where we have a property worth \$10,000, almost the entire cost given by Chinese converts, and the entire plant, including church, large boys' school and a girls' school is self-supporting, and they have just put down \$4,000 Mex. to purchase additional ground to enlarge the plant. I began there in a small dark shop on the outskirts of the city, the only place I could secure. I could give twenty more instances. All our strong churches began in small halls. Through these halls we secured our Chinese scholars and through the training of these scholars we opened more preaching halls.

In one county we have eleven preaching halls. The county has a population of about 200,000. In every market town in the district there is a hall and a preacher. No village in this district is more than four or five miles from some chapel,

and the preachers are always in the villages when they are not preaching on market days. A monthly report is sent to me on blanks made for that purpose, showing the work of every day, and a record is kept of each village visited. Each chapel is responsible for the villages in the vicinity of that particular field. China will not be reached by any *per saltum* effort. We must put a chapel in every strategic centre, and a live man in the chapel, and hammer there until a self-supporting church is formed. We must besiege China. She will yield to the strong hammerer. And the strongest hammer, I maintain, is the qualified native evangelist. We can put fifteen of those hammers at work cheaper than you can employ one foreign hammer, and they will do twenty times the efficient work that the missionary can do. The aggressive missionary we must have, but the foreign hammer breaks easily, and the native is acclimatized and knows how to hammer with a staying power that we find hard to equal. To-day the Chinese scholar is easily accessible. He sees the old order passing. No longer does he toss our books to the dirt heap. Every important centre should have a clean attractive hall where this type of man may be properly instructed in Gospel truth.

The influence of such a man, once truly converted and earnestly given to evangelistic work, it is hard to overestimate. The only outlay for his education would be the support necessary to keep him three years at the training school. No missionary, after twenty-five years of hard work, can approach that man in ability to speak the language, and his knowledge of the customs and habits of the people is beyond anything we can attain after thirty years here. Which would be more fruitful in permanent results, to employ a missionary to preach imperfectly for fifteen years, or to employ twenty native evangelists of scholarly type at the same cost who will do thirty times the work the missionary can do? We come back to the old question, Where can we get the scholarly preacher? By beginning on right foundations. Open a hall in your field. Put the best man you can get in charge. Converts will come. Take the best one of them and give him some instruction and open another chapel.

If you wait for a St. Paul before you decide to open a chapel, you will wait till the sun grows cold. The most difficult thing about anything is the beginning. Take the best man you can get and make a start and work that start

to a finish. A clean, well-furnished hall in a market town, or city, is an advertising agency of no small importance. In connection with every chapel should be a school. We have twenty schools in connection with our thirty-two chapels, and shall have more next year. Most of these schools are self-supporting, and all at least partly so. With rare exceptions only Christian teachers are employed. These schools become feeders to our training school.

The old type of scholar is attracted by chapels and schools, and these we must have if we are to do aggressive work. He must be sought, and is usually found in the village school. Three ordained ministers in my field came from this class, and had only two years at our training school, but they had had many years of training under the old system, and are now fine Bible scholars. They render me great assistance in the superintending of the different parts of the field. To-day the old empire lies widely open. There is not a missionary of ten years' experience in evangelistic work who could not use to greatest advantage twenty native helpers if they were available. Chapels should be located not more than eight or ten miles apart, so as to make it possible to hold a service every day. Keep a sharp lookout for the scholar who seems to be interested in the Gospel. Visit him frequently and give him the best tracts and books you can find. Without holding out any financial inducements, try to bring him in close relationship with native preachers and see that they make frequent visits to this man. Should he become soundly converted, and manifest a deep desire to fit himself for the work of an evangelist, you will have done a better service than if you had attempted years of diffusive preaching, while disregarding the possibilities of reaching such a class of men.

To get these men we must go after them. I know of no other way. Chapels and schools are the strongest agencies in finding them. We are always on the lookout for them, and we usually see what we look for. On my last trip I rented a shop in a market town. There is only one convert in that town. I shall fit out that shop in neat style and put a live man in charge and hammer until it becomes a self-supporting church. It may take five years or fifteen, but I shall fight it out on that line if it takes twenty years. The probabilities are that in less than ten years the shop will give place to a strong church owning a good building. Scores of villages near that town will

have converts, and ultimately every village will become Christian, chiefly through the agency of that first chapel. The villages will build their own chapels and sustain their own schools. "To talk of doing something by means of something, if you do not specify the thing to be done or how to do it, is a waste of words." I have tried to be specific, and the specifications bear chiefly on one class of men, the old type of Chinese scholar, of which there are many tens of thousands in this empire, and while they may not attain to proficiency in new learning, they still are a mighty influence in the land, and once the weight of their influence is exerted on the side of Christianity, the battle is practically won.

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### In Memoriam.

#### Hampden Coit DuBose.

A GREAT man is not an accident. God prepares His agents, and generally begins the work about two hundred and fifty years before they are born. The line of preparation which ushered Hampden Coit DuBose into the world in Darlington, S. C., September, 1845, began with his Huguenot ancestors in France. They were earnest godly men, and among them were several preachers of the Gospel. Soon after the Revocation of the Edict of Nantes many Huguenots emigrated to South Carolina. Among them was the ancestor of the subject of this sketch. Passing by several generations we note that his father, Julius Jesse DuBose, 1809-1852, was a Presbyterian minister, graduate of Columbia Theological Seminary, 1834. Rev. Julius J. DuBose possessed a character peculiarly engaging, ardent, affectionate, enthusiastic and generous. His helpmate was a woman of deep piety and marked intellectual force, shown by conspicuous ability as a teacher. Two of their children, Hampden C. DuBose and R. M. DuBose, entered the Gospel ministry. Hampden, as a boy, attended the Darlington Academy. As a youth he attended the Arsenal and Citadel Academy in Charleston. As a young man he studied in the South Carolina College, Columbia, S. C. His theological course was taken at the Columbia Theological Seminary under teachers of strong character, sound learning and deep piety. Among them were John B. Adger, James Woodrow and William S. Plumer. Dr. Plumer was one of the most noted preachers of his day. His patriarchal appearance, impressive eloquence and wide fame caught the imagination of his admiring pupil, and the exhortation, "Preach, preach the Gospel," went to

his soul. Dr. Adger, who spent many years on the mission field, and Dr. J. Leighton Wilson, 18 years a laborer in Africa, afterwards Secretary of Foreign Missions in New York, and later in Columbia, and Dr. Woodrow, a clear thinker and warm advocate of missions, whose cause he served as Secretary of Foreign Missions, living in Columbia, kept the claims of the mission field always before the seminary students.

The literary atmosphere of Columbia was full of echoes of the eloquence of B. M. Palmer, J. H. Thornwell, Joseph R. Wilson and John L. Girardeau (there were pulpit giants in those days), and H. C. DuBose felt their influence deeply. It was natural that a man of sturdy Huguenot ancestry, under such teachers and guides, should enter the ministry, should go to the foreign field, and when there should become a zealous preacher and writer.

He was ordained April 8th, 1871, by Harmony Presbytery in the Darlington church. Dr. Plumer preached the sermon and Dr. J. Leighton Wilson delivered the charge. On April 3rd, 1872, Mr. DuBose was married in Talladega, Ala., to Miss Pauline MacAlpine, daughter of a physician of saintly character. Mr. and Mrs. DuBose started to China April 4th, 1872, and reached Shanghai June 2nd. After a few months of language study in Hangchow they went to Soochow with Rev. John L. Stuart to open a new station there. At that time no foreign houses had been built. The Northern Presbyterians and Southern Methodists had begun work occupying Chinese houses. A Chinaman named Dzau, whom they called Charlie Marshall, represented the Methodist Mission. He was a man of shrewd and kindly nature and helped the Southern Presbyterians efficiently in the business of renting a house and beginning work. This young man spent many years in useful mission work, and when he died he left his sons to continue his influence for good. The DuBose family lived at first in a small Chinese house built on a well-known street called the Yang Yoh Hang. The house was in an ideal place for a street chapel. Ten thousand people passed before the door daily. Mr. DuBose, with Dr. Plumer's words, "Preach, preach," ringing in his ears proceeded to prepare for the work by hard study of the Chinese language and religious systems. As soon as he could make a connected speech on the leading facts and doctrines of Christ he began to use his knowledge. This was less than a year after his arrival. And he at once began the habit of speaking in the street chapel every afternoon. This became a fixed rule with him and he adhered to it steadily for nearly forty years.

For several years he had plans for evangelistic work only. When in the city he spent his mornings in study and went to the

street chapel in the afternoon. When in the country he sold books and tracts and preached on the streets of towns and villages. Two hundred thousand books and tracts is a moderate estimate of the number distributed by him. His tall figure, long beard and cheerful kindly manner secured attention always.

As the years spent in this evangelistic work went by he dreamed dreams and saw visions. He would preach not only in Soochow but also in a thousand pulpits. His sermons should be uttered by voices other than his own. He would make a book for the use of Chinese preachers. He prepared two hundred sermons on leading Christian doctrines, used them in the street chapel, revised them and issued *The Street Chapel Pulpit*, a book widely used all over China.

He saw another vision. He would reach the English-speaking world and deliver to them a message. He prepared addresses on the three principal religions of China, used them when on furlough in America in three hundred churches, revised them and published a book in English, *The Dragon, Image and Demon*, describing Confucianism, Buddhism and Taoism.

Without further analysis of the causes which led to literary work we may note the list of his books and tracts: *An Illustrated Life of Christ* (with no pictures of our Lord), *The Street Chapel Pictorial Sheet Tract Series*, *Introduction to the Bible*, *Catechism of the Three Religions (of China)*, *Translation of Plumer's Rock of Our Salvation*. In *The Conference Commentary* he wrote on Judges, Ruth, 1st and 2nd Samuel, 1st and 2nd Kings, Psalms, Proverbs, Song of Solomon, Luke, Acts, Romans, Ephesians, Philippians, Colossians, 1st and 2nd Thessalonians, 1st, 2nd and 3rd John. He also wrote a book on Christian Apologetics and left half finished an exhaustive work on Systematic Theology. He wrote in English *Beautiful Soo* (Descriptive of Soochow), *Preaching in Sinim* or *The Gospel to the Gentiles*, and *Memoirs of John Leighton Wilson*.

The degree of Doctor of Divinity was conferred upon him by Westminster College, Fulton, Missouri. During his second furlough he was Moderator of the Synod of South Carolina in 1890 and Moderator of the General Assembly of the Southern Presbyterian Church in 1891 in Birmingham, Ala.

He was President of the Anti-opium League in China, and devoted much time and thought to the work of opium prohibition. In connection with this matter he paid many visits to Chinese officials of highest rank and was received by them with great respect. The last labor performed by Dr. DuBose was dictating a letter dealing with recent aspects of the anti-opium campaign.

For twenty years he continued his daily street chapel preaching with results meagre indeed in proportion to his labors, but his

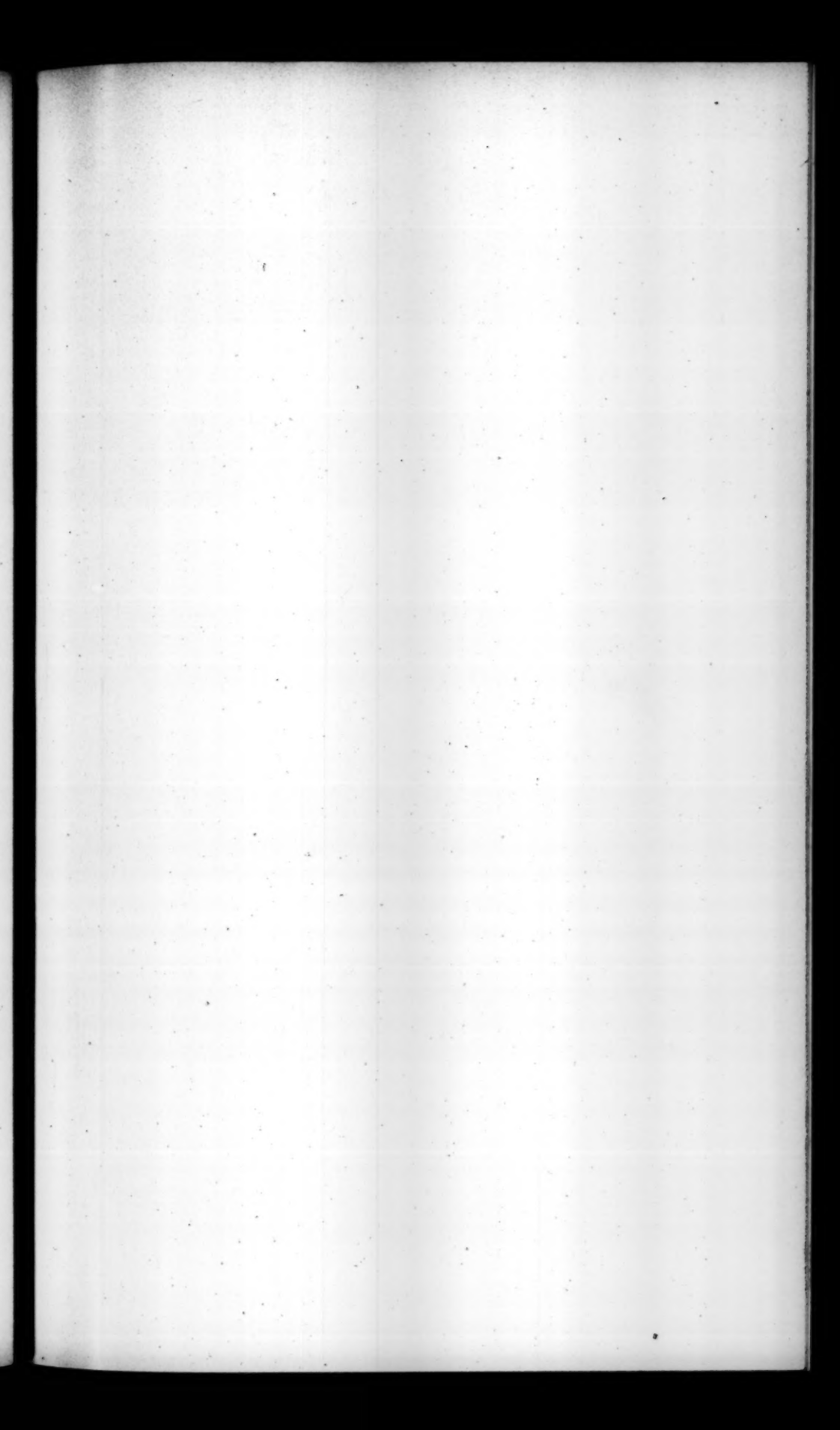
purpose was unshaken, his hope never wavered, and his labors never ceased. The command was : Go preach ; his duty was to obey with steadfast faith, leaving the results to God, and he was not disobedient unto the heavenly vision. The results came at last. The country people of the region south of Soochow found the Yang Yoh Hang the most convenient street to use when they entered the city. Many of them during those twenty seemingly fruitless years heard the Gospel in the street chapel and took it home with them to the towns and villages scattered over a wide area. In course of time Dr. DuBose was able to open out-stations in a dozen places lying in a circle south of the great city. For several years he visited these out-stations and preached to the Chinese multitudes as Paul did to Greeks dwelling in the Roman province of Asia round about Ephesus.

Dr. DuBose was greatly blessed in his family life, whose course, while by no means free from affliction, brought with it full measures of domestic joy. His eldest daughter, Pauline, after a brilliant course of study in the Mary Baldwin Female Seminary in Staunton, Va., came to China in 1895 as a missionary. Not long afterwards she was married to Rev. L. L. Little, of Kiangyin. Her career was brief, for she died about a year afterwards, having given promise of unusual usefulness. His second daughter, Nettie, married Dr. W. F. Junkin, of the North Kiangsu Mission, stationed at Suchien, where she has faithfully labored for several years. Two sons, educated at Columbia Theological Seminary, being the third generation in succession trained there, are ministers of the Presbyterian Church, viz., Rev. Palmer C. DuBose, of Soochow, and Rev. Warner H. DuBose, of Fort Morgan, Colorado. The youngest son, Mr. Pierre DuBose, is a student at Davidson College in North Carolina.

Dr. DuBose died Tuesday, March 22nd, 1910, at his home in Soochow, and was buried in Shanghai March 24th. As we think of his long useful honored life, his tireless zeal, cheerfulness, gracious presence, unwavering faith, dauntless courage, sincere piety, love of God's Word, pity for China's suffering people and wide influence, reaching unborn millions ; as we consider the welcome given him by generations of ancestors and the crown bestowed by his approving Lord, a voice from heaven says : " Write, blessed are the dead which die in the Lord from henceforth. Yea saith the Spirit that they may rest from their labors, for their works follow with them."

J. W. DAVIS.

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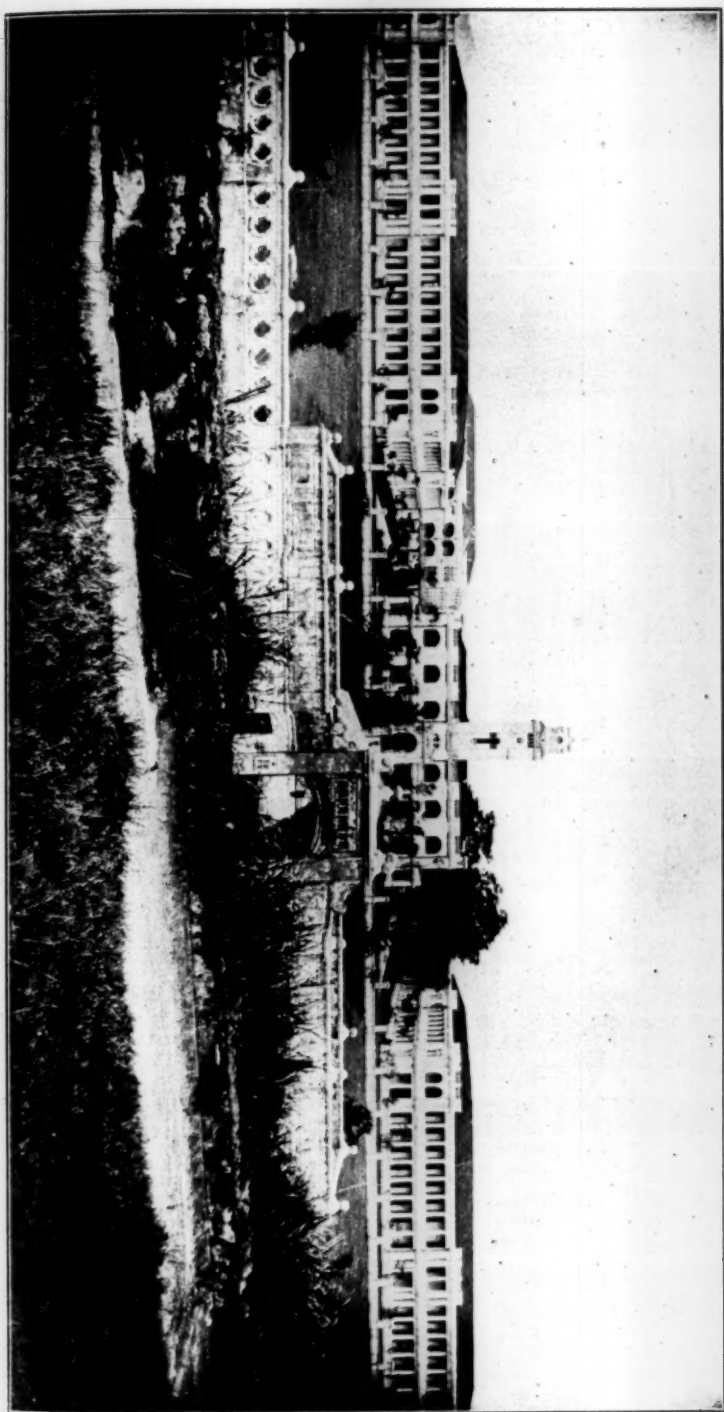
THE OLD.



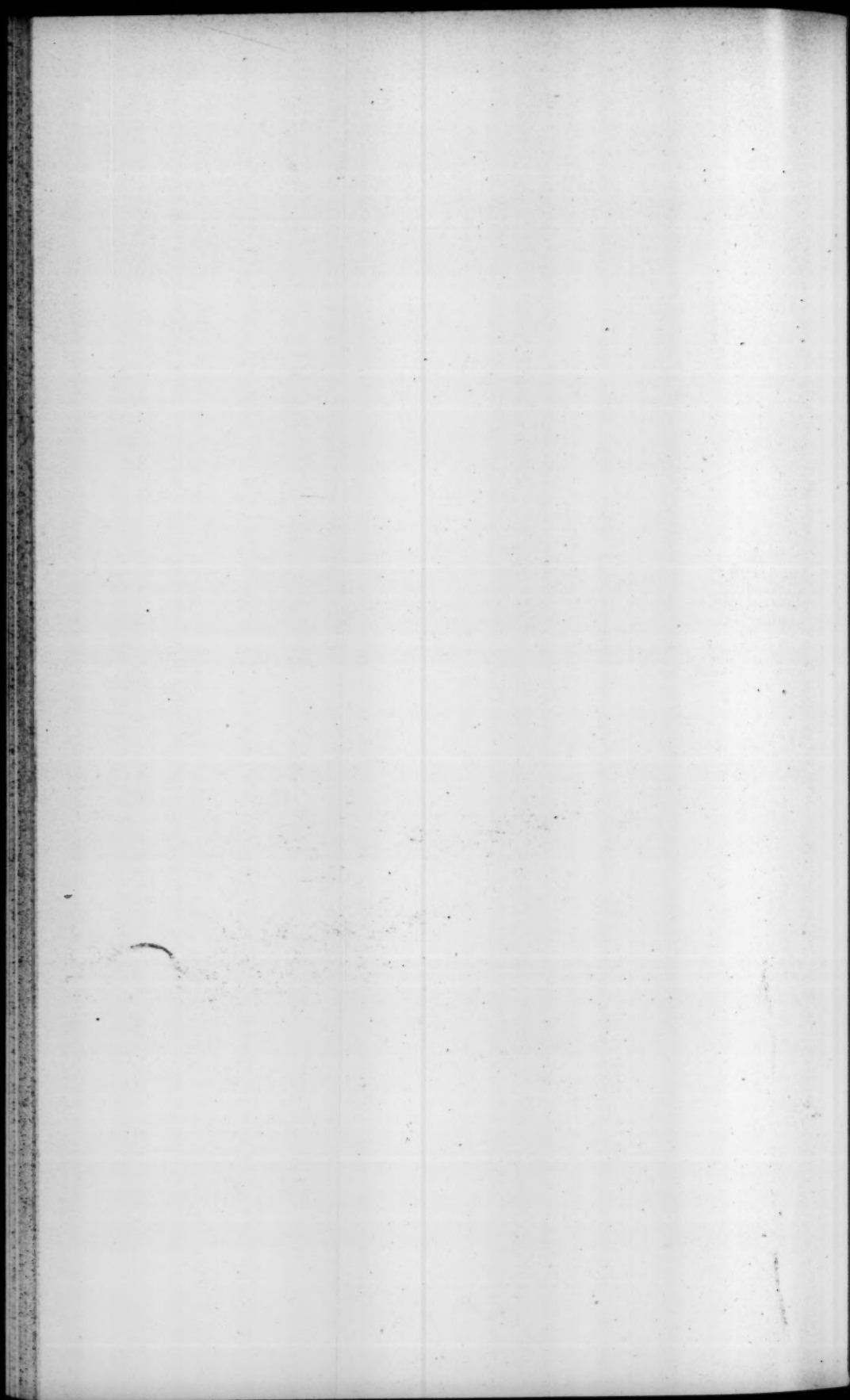
OLD EXAMINATION HALL, CANTON.

On each side were rows of small cells. Each  $5\frac{1}{2} \times 3\frac{1}{2}$  feet. Total number 11,616.

THE NEW.



NEW GOVERNMENT SCHOOL, CANTON (on grounds of Old Examination Hall, *see opposite*.)



## Correspondence.

### CONTINUE IN PRAYER.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: The success of the National Campaign of the Layman's Missionary Movement in the score of cities thus far visited by it, is but another example of the power of prayer and an incentive to further intercession in its behalf!

As the Lord's command to world-evangelism is sounded forth, the promise of the Holy Spirit "to them that obey," is being claimed and a spiritual enrichment of the home work is resulting in harmony with the teachings of the Word.

The awakening of a missionary consciousness in home churches can but prove the practicability of the divine program for the church and lead it to concentrate its energies upon strategic issues, long neglected for the obvious want of a wider vision and a deeper insight into the claims and scope of the Gospel of the Son of God!

During December last the Movement was launched in Michigan at Detroit, resulting in the doubling of the Foreign Mission contribution by pledge for the ensuing year in the local churches.

Subsequently, while no churches have fallen below the above rate of increase, many are, as the result of the canvass of each member for a stated weekly contribution, tripling and even quadrupling the amount!

A plan of organization of the State by counties is being evolved, pointing to the fact

that the Lord has yet to lead the Movement in Michigan to larger victories in these days of enlarged opportunity. Shall not we whose work lies in the field continue "instant in prayer" at this time?

CASSEN E. PARSONS.

93 Montcalm St., E.

Detroit, Michigan, U. S. A.

### A FORWARD MOVEMENT.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: The time has come for a forward movement in China. Recently we have been reading the story of the apostolic labors of John Wesley in Great Britain and of Francis Asbury in America. These men were veritable apostles, men sent forth by God to proclaim to men the glad tidings of salvation. As missionaries we have found it necessary to do a large amount of preliminary work in China. We have been compelled to translate the Bible into the Chinese, also to translate a large amount of Christian literature which had helped multitudes into the kingdom in other lands. We have been compelled also to establish hospitals and minister to the sick as Jesus ministered to them when He was here upon earth. We have been compelled to establish schools and to raise up large bands of Christian workers for the empire. We have recognized from the outset that China can never be evangelized by foreigners, that this work must be committed to the Chinese people, and we have tried earn-

estly to train the Chinese for this service. But the time has come for a forward movement throughout the empire. The very blessings of God which have attended the publication of the Bible and of Christian literature, which have followed the faithful labors of medical missionaries, which have accompanied the education of students and the training of Chinese men and women as preachers and Bible workers, all call upon us for a forward movement. The missionaries themselves must first show a consuming passion for souls. They must be eager and intent in preaching the Gospel. Those of us who are engaged in other labors must seek frequent occasions to preach upon Sunday and to make tours among the Chinese, preaching the Gospel wherever we go. We believe that the time has come to have a forward movement throughout the empire. God is calling the missionaries to take the lead in this movement. Let us pray to God until our own hearts burn with a consuming zeal. Let us confer with other missionaries, unite with them in prayer for one object, for a revival throughout the Chinese empire. Let us be filled with the Spirit, which will prompt us to cry for China as John Knox cried for Scotland, "Give me Scotland or I die." History is rapidly making in the Far East. Political events are crowding upon each other. The Chinese people cannot remain long in their present intellectual, industrial and moral state. "The King's business requireth haste," and God summoned Joshua to arise and take possession of this promised land.

Yours truly,

B.

#### THE BAPTISM OF CHILDREN.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR : The Church of England must go into any discussion about baptism in a very penitent way. I suppose as we come together we must all come with confessions as well as with contributions. The Church of England must confess, and is beginning to realise and act on her realisation that her system of administering baptism in England has broken down, not as a system but in its execution. The institution of godparents, which is one concrete expression of the Church of England's recognition of one element in baptism, has become, in a large proportion of cases, an unreality. There is hope that at home she will reform this. The same breakdown, I think, cannot be found abroad in the mission field.

The element in baptism of which the institution of godparents with her responsibility for the child's upbringing is one recognition, is that of the relation of the baptized person to Him, into whom he is baptized. I imagine that if one had much to do with Baptists, one would find a very strong and noble witness to the solemnity of the relation of the baptized member of the Body to the Head of the Body.

But I wish to say why I for one, in spite of all, feel that I should never willingly surrender infant baptism? It is because of the witness borne by that way of administering the sacrament to the relation of the Head of the Body to His members. That is the element in baptism which I feel is not sufficiently considered by those who dislike

infant baptism under whatever safeguards it is administered.

I speak as one who has a natural love of children and who has been allowed to baptize many. As I take a child into my arms to baptize it my thoughts naturally, and also in consequence of the wording of the Church of England service, turn to the thought of Christ taking that child in His arms as really as ever He took up the children whom the parents in the Gospels brought to be blessed by Him. I feel that Christ loves that child much more than I do or its parents can. I feel that if a mother's thought and love can mould the growth and character of a child, even before it is born, much more can and does the love and power of the Christ of whom she is a member. Apart from all Christian influences that child would daily be developing its moral and spiritual life, its conscience and spirit developing daily as much as its mind does. And by what force is this natural growth fostered but by that of Him who is the source of all growth and life, is the light that lighteth every man? A parent can solemnly dedicate his child to Christ. But a parent or any friend of children can do more than that; he leans over them with a yearning to impart to them the best that is in himself. At baptism a thoughtful parent prays that the grace of God may guard and foster the growth of this child in all that life which Christ died to bring within our reach. And I say to myself: "Christ is much more real, much more living than I am. If I can do definite acts in relation to the spiritual being of a child, dedicating it, praying for it, influencing it,

cannot the living Lord do definite things, take definite steps for it? May I not hope and believe and be certain that the action of the Master is much more real than that of the minister, and that at the baptism of that child the living Savior lays hold of it, takes it up in His arms and blesses it with all the blessing that our Redeemer has for a little one?"

We do indeed need to remember the witness of the Baptists and our own Church of England baptismal vows and confirmation ratifying of those vows to the responsibility of the member to his Head. But we need also to remember the relation of the Head to the member, to remember that love is found in that God first loved us, to remember that the living Lord chose us and not we Him, to realise that in the Christian family the Lord Jesus must want a real and honored place kept for the children of the family.

Yours faithfully,

P. M. SCOTT.

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*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: The frank statement in your February number, by Rev. James Latimer, of the views of the Baptist "centre," deserve recognition on the part of all who have at heart the progress of the work in China. If he thinks that the advances towards union made by his colleagues have not been met in the spirit in which they were made, it is well that the representatives of other churches should know this, in order that nothing may be left undone that may be done with a good conscience to facili-

tate the advance of the Chinese churches towards the goal of union.

It is well to remind ourselves that the union of the churches should not be spoken of as if it were entirely dependent upon the goodwill of the foreign missionaries. We may suggest and guide, we may help or hinder, but the movement is on foot among our Chinese brethren, and we are only considering how far we can support it.

If I understand Mr. Latimer rightly, he represents the position of the "centre party" among our Baptist brethren to be, that no member of a Christian church, who has received, and believes in, and administers infant baptism, can be a member in full communion with the church of tomorrow, if it is to include those who believe in the baptism of adults only. Does he realise what this means?

The baptism of infants is regarded in the churches which practise it as an invaluable Christian privilege which church members are entitled and encouraged, but not compelled to claim for their children. No church "insists upon infant baptism." No person asking to be received to communion is excluded because he was not baptized as an infant.

On the other hand access to the Lord's table is guarded in all the churches by careful examination of the applicant as to his personal faith in the Lord Jesus Christ and the assumption by himself of the vows taken on his behalf at his baptism.

The question then is, Will Mr. Latimer, and those for whom he speaks, refuse to come to the Lord's table with those who have received and teach infant baptism, supplemented by adult confession? If not, will he stand

in the way of the union of Christians who practise adult immersionist baptism only, with other Christians who baptize adults on their own confession, and children on the confession of their parents, while insisting in this latter case upon personal confession as the test of fitness to sit at the table?

Surely the brother who can write, "Union and fellowship with Christ, are more than these [ordinances]," will not so hinder the advance.

Yours truly,

PRESBYTER.

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ANNUAL MEETING OF THE  
INTERNATIONAL MISSION-  
ARY UNION.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Will you please publish the following in the May issue, in full if possible, with such additional notice as your space will permit?

The 27th Annual Conference of the International Missionary Union will meet at Clifton Springs, N. Y., June 1st to 7th, 1910. The theme of the Conference will be "World Movements Foreshadowing the Coming of the Kingdom."

It is anticipated that there will be over one hundred missionaries present, representing all denominations and nearly every mission field, in conference with reference to the problems and progress of missionary enterprises.

None but missionaries can become members of the Union, but the sessions, which are intensely interesting, are open to the public, and the Board of

Control extends an earnest invitation to all interested in missions to attend the Conference this year.

No other missionary gathering offers equal opportunity to meet representatives of so many missionary societies from the various fields throughout the world as does the Missionary Union Conference, and the privilege of listening to their discussions on present missionary problems is a rare treat and of inestimable value to students of missions.

The Sanitarium entertains the members of the Union free of expense, and others wishing to attend can secure accommodations at the Sanitarium or at private boarding places in the village.

Missionaries and others who contemplate attending the Conference will confer a favor if they will notify the Corresponding Secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y.

The Board of Control.

(Signed) GEO. C. LENINGTON,  
Recording Secretary.

#### A REVIEW REVIEWED.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: A copy of the CHINESE RECORDER for March reached me to-day from Shanghai, containing a review of my new book, "*Messiah, Desire of All Ages*." I shall be grateful if you will kindly allow me space in the next issue of your valuable magazine to explain the following matters to which your reviewer takes exception and says that—

"If the words of Scripture are thus dealt with the question may well arise, 'What of the rest of the quotations upon which the whole value of the book, as an argument, must depend?'"

Such a stricture must, naturally, prejudice the large majority of possible students against the reading of my book and, therefore, Sir, I must request that you will (in common justice to myself and to the many readers of the CHINESE RECORDER) permit me to have a hearing.

1. The reviewer (p. 234) says: "... the triumphant words of the old historic creed: 'I expect the life of the world to come.' This is Mrs. Gordon's way of saying: 'I believe . . . in the life everlasting.'"

Your reviewer has evidently confused *two* creeds when he makes this very unwarrantable remark as the first of his objections.

"Et *expecto* resurrectionem mortuorum et vitam venturi saeculi, Amen," is actually "said, or sung" by the majority of Christians throughout the world every Lord's Day, and has been so ever since the Nicene creed was drawn up at the Council of Nice in the fourth century A.D. In the English version the word *expecto* is rendered by "I look for," which, I take it, is synonymous with "I expect!"

In the *Apostles'* creed the words which your reviewer misapplies to my quotation are used: "I believe in the life everlasting."

2. As to my second "error" your reviewer has clearly not consulted my foot note on p. 120 of "*Messiah*," or he would have seen that my authority is the Very Rev. F. W. Farrar, late dean of Canterbury, who translates 2 Peter i. 16, "Having been initiated as eye witnesses into His Majesty" and adds that "*εἰσωνται*, eye witness, is a technical word used in the Elenstinian Mysteries" and quotes 2 Macc. iii. 24. Neither has your

reviewer observed that the word "*behold*" of the Authorized Version is rendered in the revised "*eye witnesses*," giving the reference to S. John i. 14.

The word "*initiated*" is, also, derived from the Mysteries, and is used by Chrysostom and Origen of those who have received the Holy Eucharist—*οἱ ταλεισθέντες*—i.e., the initiated ones who have partaken of "the Bread of Vision."

Missionaries in China and Japan when studying the rites of the other faiths around them, and trying to *interpret* their meaning, would find Lecture X in the "Hibbert Lectures for 1888" most helpful. It is entitled "On the Influence of the Mysteries upon Christian Usages," and explains very fully the use of the terms:—

"*Sealing, illumination, initiation*," which occur so frequently in the Epistles of our New Testament.

3. The adjective "*dazzling*" is not mine, but is used by St. Luke (ix. 29, R. V.) in describing our Lord's transfiguration when His face was "*altered*," and St. Matthew says, "did shine as the sun." It is to this St. Peter (2 Ep. i. 16-18) refers when he mentions "His Majesty . . . the Majestic Glory" (R. V.); clearly that of the Old Testament Shekhinah.

A careful comparison of Exodus xxiv. 15-17, xxv. 8, xl. 34-36, Matthew xvii. 1-5, John i. 14 and 2 Cor. iv. 6-7 with the above passages will, I am quite sure, satisfy all earnest Bible students who have been misled by the criticisms of a reviewer who, to begin with, has manifestly *not* referred to the Revised Version of Holy Scripture, or he could not have attributed the word "*dazzling*" to me!

I regret, however, that I did not place the words "*as the sun*" in a parenthesis, as that might have avoided the difficulty experienced by your reviewer.

4. My reference to St. John i. 14, quoted by your reviewer (viz., "word" written with a small *w*, as though it referred to an ordinary noun), is certainly misleading. Quoted (as it is printed in the Gospel) with a capital *W*, "*Word*" stands for the Logos-Image of the Father, to whom the preceding verses and also Hebrews i. 1 ff. refers.

In the margin R. V. the word "*dwelt*" is rendered "*tabernacled*," and is a distinct reference to Exod. xxv. 8. If the student refers to St. John ii. 19-21 (where our Lord spoke of the "Temple of His Body" and the Jews failed to understand Him) and to 2 Cor. vi. 16, mg., where "*temple*" is, likewise, rendered "*sanctuary*," he will see that the term "*enshrined*" is correct.

No Buddhist or Shintoist has any difficulty in understanding this.

In the Hebrew Psalm xci. 1 this "*shrine*," or "*secret place of the Most High*"—refers to the very heart of God, in which the faithful soul may dwell as in the shrine, or *holiest* place of a temple (Heb. x. 20), i.e., the self-same truth of the DIVINE INDWELLING which our Lord taught in St. John xiv. xvii. and which the Prayer Book teaches: "Then we dwell in Him and He in us; we are one with Him and He with us."

5. Your reviewer objects to the term "*A Sunrise*," but I would remind your readers that the words "*day spring*," "*Orient*," "*SUNRISE*" are synonymous, and that the Douai version of St. Luke i. 78, translated from the Latin Vul-

gate, is "The ORIENT from on High."

6. The Dainichi-kyō is, literally, "the Great SUN-Scripture," and I often hear the Buddhists speak of it as such.

I admit that the word "sun" sounds more forcible than "light," and I am obliged to your reviewer for pointing this out, but as St. Paul, in his different accounts of his own conversion, uses the expressions "Great Light" and "Glory above the Brightness of the Noon-day Sun," I do not think that I wandered very far from either the Spirit, or the actual letter, of the text when I said "Great Light."

7. (p. 235.) "Whom, therefore, *unconsciously*? ye are worshipping." I confess to this word being my own—coined, however, out of my deepest convictions and experiences during the past 20 years.

But, in self-defence, I plead that even this enormity is excusable, inasmuch as no less an authority than Archbishop Trench, of Dublin, rendered that same passage (Acts xvii. 23), "Whom, therefore, *not knowing* ye worship!"

Grammatically one can read this "*whom, therefore, ye worship, or are worshipping, although not knowing that you are so doing.*" What is this but "*unconsciously*?"

8. (p. 235.) To your reviewer's last objection:—

"Does the Messianic hope satisfy? And, above all, can it regenerate? . . . For the Christian missionary these are his watchwords—repentance, faith, salvation."

I must simply refer the unbiassed student to the marvellous effects of the Apostle Peter's first preaching upon the Jews when he told them that they had

killed Messiah, the Prince of Life. They were "pricked to the heart," and exclaimed, "What shall we do?" And he bade them, "Repent and be baptized," and 3,000 were added to the church one day, and next time the number was increased to 5,000.

[Cf. Acts. ii. 23, 36-39, 41; iii. 13-20; iv. 4.]

St. Paul's message to both Jews and Gentiles was also based upon the Messianic doctrine, i.e., the Promise of Messiah given to the Ancestors of the Human Race at the Fall, and never wholly forgotten in any religion since.

[Cf. Acts. xvii. 18, 26-28; xxvi. 6, 7, 16-19, 20, 23; xxviii. 20-23.]

St. John grounded his teaching of holiness upon this same hope of the returning Lord (1 Ep. iii. 3-8.)

Let us, therefore, boldly face the facts! The Greek title Christos, anointed, was anglicized into "Christ," just as the Hebrew Mesheach was transliterated into Greek as Christos and into Anglo-Saxon as "Messiah," and as the French render "the Lord is my shepherd" of Psalm 23: into "The *Eternal*."

If "the EXPECTED Messiah" of some 400 millions of Buddhists be called "Maitrêya"\* (in Japanese Miroku, and in Chinese Mi lé Fo), why cannot earnest soul-winners *utilize this* KEY to the native heart and press home the proclamation of our New Testament, "Unto *you* is born this day a Saviour, which is . . . (your own expected Messiah) the Lord," and prove it to them even as St. Paul and Apollos did both to Jews and

\* See Eitel's "Hand-book to Chinese Buddhism."

Greeks "*from their own poets*," and "*out of their own Scriptures*," that this is indeed very Christ," "once Tathagata, but now Nyorai," the TRUE FORM come?"

I am, Dear Sir,  
Obediently yours,  
E. A. GORDON.

TOKYO.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The point which is made in the above letter concerning the confusion of the creeds on the part of your reviewer is correct, and I regret that it occurred. It will be observed, however, that the standard version was departed from on the author's own showing.

It would be a pleasure to me to acknowledge that my general

criticism of misquotation was wrong, if such were the case. Your readers may in this matter conclude for themselves. If any who are interested in the question will possess themselves of Mrs. Gordon's instructive book and begin their own comparison of the quotations with standard originals from the Shakespeare rendering on page 2 through the Scripture passages and such others as are traceable, having before them the Authorized, the Revised and the American Revisers' Versions, they may then judge between my criticism and Mrs. Gordon's protest. May I say that it is the accuracy and *not* the good faith of the author which is in question.

Yours faithfully,

W. N. B.

## Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

文件字句入門. Notes on the Chinese Documentary Style, by F. Hirth, Ph. D., Professor of Chinese, Columbia University. Second edition. Kelly & Walsh. \$2.00.

These "notes" were first published in 1888, and the demand for the book has, we are told, continued unabated during all this time. This is as it should be, for Dr. Hirth's book is unique and has been recognised as a standard ever since it was issued from the press. The author disclaims for his book the title of a grammar, but the "notes" are grammatical notes, and the

hope is expressed that someone will be stimulated by their perusal to prepare a thorough grammar of the business style of the Chinese language. The fact that this wish, uttered twenty years ago, still awaits fulfilment, is sufficient evidence of the difficulty of the task suggested. But though it would not be easy to compile a grammar of Chinese neither would it be impossible. As in English we form "hypothetical moods and fictitious tenses" by means of auxiliary verbs and participles, so by the same paraphrastic

method almost every grammatical expression used in the syntax of Western languages could be paralleled by similar phrases composed in Chinese. The question is whether a book compiled on this principle would be of any practical use to the student of Chinese. One may express an opinion that to the beginner such a book would be of less than no value, but to the advanced student it might be an immense help. To illustrate this take an example from page 18 of Dr. Hirth's book. It is there pointed out that the characters 諸列衆庶多凡各 have each the meaning of "all" and precede the noun, whilst 皆偕均咸俱全具悉舉都曹 also mean "all," but "are placed after the noun and have therefore retrospective power." It might be further pointed out that the characters in the first list qualify nouns only, whilst those in the second list are always placed after the nominative, precede the verb and qualify verbs, adjectives and prepositions. The first list is composed of adjectives, but the characters in the second list have adverbial force. This is interesting to those sufficiently versed in Chinese to analyse the construction of sentences, but scarcely of any use to a beginner.

Dr. Hirth's book is meant to help men who have already made considerable progress in the study of the language. Its merits have been proved for twenty years, and it is scarcely too much to say that no serious student of Chinese can afford to be without it. Perhaps some day one of the brilliant young Chinese now winning laurels in our Western colleges will write the book on Chinese grammar which Dr. Hirth desiderates.

*The Temptations of Students and The Power of Jesus Christ.* Two addresses by John R. Mott. Translated by P. S. Yie.

*Alone with God and How may Jesus Christ be made Real to Me.* A compilation of two pamphlets by John R. Mott. Translated by H. L. Zia. Shanghai Y. M. C. A. One copy, five cents; in quantities of ten or more, two cents each.

These little booklets, published by the Y. M. C. A., are most excellent reading. The language is clear and chaste. One could not do a greater kindness to a young Christian than to make him a present of these excellent tracts.

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*Reports: Medical Missions.* A Revelation of God's Love. Annual Report of the Hanyang Medical Mission in Connection with the American Baptist Missionary Union. In charge of Rev. G. A. Huntley M.D., and Miss Emile Bretthauer. M.D.

Minutes of the Twentieth Annual Report of the Board of Managers of the Peking University.

J. D.

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*COURT LIFE IN CHINA.* The Capital, its Officials and People. By Isaac Taylor Headland, Professor in the Peking University. Published by Fleming H. Revell Company.

A large section of Professor Headland's book is devoted to "whitewashing" the late Empress-Dowager, Tze Hsi, etc. The effort is interesting, but scarcely convincing. We are told that the Empress-Dowager had "two bad years," namely, the period from the dethronement of Kuang Hsi in 1898 until after the Boxer cataclysm of 1900. We are further told, page 314, that "she sent out some very unwise edicts that they (the foreigners) should be

massacred in the provinces." Surely this is a charitable statement!

It is to be feared that neither Professor Headland nor Mrs. Conger in her "Letters from China" has given the characterization of the late Empress-Dowager that assigns her true place in history. We should approach that more nearly if we could get the feeling of her late Majesty's subjects. This reviewer's own observation was that in those eventful days in November, 1908, many tears were shed and many words of regret were spoken for Kuang Hsü, but neither tears nor eulogy was offered for the Empress-Dowager.

Professor Headland's character sketches of Kuang Hsü are both interesting and illuminating. The transformation of a young and ardent monarch of force of will and warmth of temper into a broken and spiritless prisoner, with eunuchs and women as his jailers, is one of the great tragedies of modern history, and will surely afford material for some master of romance in future. Even more interesting are the chapters of gossip as to the life and activities of some of the great Manchu and Chinese families in Peking. Several of these chapters are attributed to "Mrs. Headland's note-book." The latter, in her capacity of physician for many years to a number of princely households in the capital, had unusual opportunities for the gathering of information impossible to most people. One of the most striking sections of the book is that which gives the history of the effort of Prince Ching and his party to protect the foreigners besieged in the British Legation in 1900.

Dr. Headland's book is well illustrated, chiefly from photographs, though there are four beautiful full-page reproductions of Chinese paintings; two of them the work of the late Empress-Dowager. Some unfortunate repetitions occur in the book, and the style generally is not equal to that of Professor Headland's incomparable juveniles, where his field as a writer unquestionably lies.

P. L. C.

CHINA. By Mortimer Menpes, R.I., R.E. Text by Sir Henry Arthur Blake, G.C.M.G. London: Adam and Charles Black.

This volume is the latest one in the Menpes' Crown Series, the work of the artist Mortimer Menpes. The volume includes 16 full-page illustrations in color and 64 facsimile reproductions in black and white set in the wide margins of the pages. This reviewer can make no pretensions to artistic knowledge, but to his untutored eye Mr. Menpes' heads and figures seem most satisfying, leaving little to be desired. They portray just such people as one sees on the streets in China every day. As for his landscapes, they do not seem to us equal to those of Montague Smyth in a book reviewed in these columns some months ago (November, 1909.)

Sir Henry Arthur Blake's qualifications for furnishing the letter-press of this book consist in two terms of official residence in Hongkong and a tour (evidently made some years ago) through the north of China. He has written some interesting chapters, though showing, as might be expected, greater familiarity with Hongkong and Canton than with any northern district. That he should have

found it necessary to devote 6 of the 138 pages of the book to a defense of the British government's attitude in the opium question is a matter for regret, from the literary, as well as from some other, standpoints. We read on page 97: "It is popularly supposed that Sir Robert Hart and Sir J. McLeavy Brown are the only two foreigners who have complete mastery of the art of writing Chinese so as to ensure the accurate expression of the meaning to be conveyed," a statement that the gentlemen mentioned would probably be the first to dispute. An example or two of what the author himself terms "a lurid story" might well have been omitted, but otherwise there is nothing to offend the taste, and the volume, as a whole, is to be commended as worthy of place in the library of every collector on China.

P. L. C.

**FIFTY YEARS IN CHINA.** An Eventful Memoir of Tarleton Perry Crawford, D.D. By Rev. L. S. Foster. Bayless-Pullen Company, Nashville, Tenn.

To have spent fifty years in any mission field is in itself an achievement worthy of record, but when that fifty years was spent in China and included both the Taiping and Boxer Rebellions, with all the stirring events between, the record could hardly fail to be of captivating interest. In the story of Dr.

Crawford's life and work in China quite too much space has been given to the controversies in which he engaged with those of differing opinions in his native land, controversies that can hardly be of interest to the average reader. The real value of the book is in its glimpses of actual missionary endeavor, especially in pioneering in difficult fields. In his later years Dr. Crawford came to hold some radical views with reference to missionary polity, views that separated him from his Mission Board and led to the foundation of an independent work. In these days, when sweeping changes in missionary polity in China seem imminent, Dr. Crawford's views should at least receive thoughtful attention, for there are not wanting those who would say he filled a prophet's office.

Dr. Crawford's widow labored in China until last year; the combined length of service this husband and wife gave to the Chinese being something like 108 years! The reader will be glad that this book gives so many references to Mrs. Crawford's work alongside that of her husband. That many pages are given to Dr. Crawford's poetical effusions seems unfortunate, for his claim to fame can never rest on these verses, and the otherwise consistent ending of the biography is marred.

P. L. C.

### Recent Announcements.

**The Traveller's Guide.** Religious Tract Society, London.

**An Elementary Study of Chemistry,** by Macpherson and Henderson.

**A First Course in Physics,** by Millikan and Gale.

**Directory of Worship of Presbyterian Church,** by C. D. Herriott.

"What a Young Boy ought to know" (Stall). Li Yung-chwen, Chinkiang.

Rev. J. Leighton Stuart, of Nanking, has begun lessons on "Greek for Chinese students."

**Life of Lord Shaftesbury.** E. Morgan. C. L. S.

Methods of Bible Study. D. MacGillivray. C. L. S.

Wide, Wide World. C. L. S. (in press.)

Life of Stephen Grellet. C. L. S.

F. B. Meyer's Elijah. C. L. S.

From Zoroaster to Christ, being life of first Parsee convert to Christianity. C. L. S.

Poster on Halley's Comet. C. L. S., now in 105th thousand.

Com. on Amos. C. Campbell Brown.

Life of Mrs. Kumm. J. Vale.

Newell's O. T. Studies. J. Vale.

Expository and Homiletical Commentary on the Gospels. Rev. Thos. C. Fulton.

Life of Alfred the Great. C. L. S.

Practice of Presence of God. C. L. S.

Law's Serious Call. C. L. S.

Preparation for the Messiah in the East. C. L. S.

Patterson's Pauline Theology. D. MacGillivray. C. L. S.

Conversion of Lord Rochester. C. L. S. Mr. Morgan.

Bible of Nature, Thomson. C. L. S. Mr. Morgan.

American Education. C. L. S. Mr. Morgan.

CHINA MISSION YEAR BOOK. D. MACGILLIVRAY. C. L. S.

Preachers' Helper. Mr. Tong.

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PUBLICATIONS IN PREPARATION BY  
EDITORIAL DEPARTMENT OF THE  
GENERAL COMMITTEE Y. M. C. A.

*To be issued during 1910.*

I. Books already in press.

- (1) "New and Revised Edition of Association Hymnal." 130 hymns; words only. Suitable for use in young men's meetings and general gatherings. (Ready in April).
- (2) "Alone with God" and "How may Jesus Christ be made Real to Me." Two addresses by John R. Mott.
- (3) "The Temptations of Students" and "The Power of Jesus Christ." Two addresses by John R. Mott.
- (4) "Story of Paul's Life," by E. L. Bosworth.

- (5) "The God-Planned Life."
- (6) "Chart of Paul's Journeyings," in Chinese.
- (7) "Life and Letters of Paul," by F. S. Goodman.

II. Manuscript of the following completed and ready for printer:—

- (1) "Hints on Bible Study." Pamphlet.
- (2) "Adventures of Ben Hadden." (A story for young people).
- (3) "Scientific Faith." (One chapter from H. A. Johnston's work of the same title, and other essays on a kindred theme).
- (4) "The Selection of a Religion." Pamphlet. An essay contributed anonymously to CHINA'S YOUNG MEN.
- (5) "A Revival in Sychar," by S. D. Gordon, translated by Wm. Remfry Hunt.
- (6) "Model Constitution of a City Association."
- (7) "A Handbook on Personal Hygiene for Young Men."
- (8) "A Series of Brief Biographies of Notable Christians."
- (9) "Problems of Young Men."
- (10) "A Handbook for Students."
- (11) "The Place of the Chinese Christian Student in the Evangelization of China." Pamphlet.
- (12) Topical Studies on "Prayer," adapted from booklet by R. A. Torrey and others.

III. In Preparation.

- (1) "Brief Biography of William Burns."
- (2) "How to Study the Bible" (adapted from R. A. Torrey).
- (3) "Parables of Jesus." W. H. Salmon.
- (4) "Spiritual Hindrances," by Pastor Marsh.
- (5) "Achievement," by O. S. Marden.
- (6) "China and the Cigarette," translation of the article by Dr. M. J. Exner in CHINA'S YOUNG MEN. English edition, February, 1910.
- (7) "How to Deal with Doubts and Doubters," adapted from H. Clay Trumbull.
- (8) "Testimonies of Great Men to Christianity."
- (9) Selections from "The Book of Golden Deeds," by C. M. Yonge.
- (10) Handbook of Y. M. C. A. (Pamphlet, also small leaflet stating purposes and methods of Association in briefest compass).

- (11) Leaflet, explaining non-political purposes of the Young Men's Christian Association.
- (12) "Brief Life of Sir George Williams."
- (13) "Association Hymnal" (edition with music).
- (14) "Letters to Young Men," by H. L. Zia. A series of 10 or 12 letters on such subjects as "The Use of Foreign Dress," "Going Abroad," "Foreign Manners and Customs," etc.
- (15) "A Twentieth Century Miracle."

Bismarck: His Life and Work (Wēn-h), by Rev. F. W. Leuschner.

Westcott's Commentary on St. John's Gospel, by Rev. G. Miles, Wesleyan Mission.

Onward, Christian Soldiers. Talks on Practical Religion (S. P. C. K.), by Rev. Wm. P. Chalfant, Ichowfu.

Expository Commentary on John's Gospel. George Hudson.

Mongol Catechism. Robert Stephen, Jehol, via Peking, from whom copies may be had.

## Missionary News.

### Evangelistic Association—Change of Date.

After extended personal consultation between them and the Executive Committee, and, at the request of the Hankow Local Committee on Arrangements, it has been found that the local conditions in Hankow, on the one hand, and, on the other, the development of ideals as to what this meeting of the association should be, make it advisable to postpone the conference from April 19-22 to December 6-11, 1910. We plan to carry out the programme as arranged, but with valuable additions. Special emphasis will be given to thorough preparations for a local evangelistic campaign during the days of the conference. This should be a prominent feature of the conference, but would be impracticable at the present time.

The foreign evangelists of China will be made more fully acquainted with the plan and purpose of the association and the foreign membership will be increased.

The importance of a good, representative Chinese membership is increasingly manifest. Special attention will be given

to securing this membership and a full representation at the conference. There will be made a careful study of evangelism in Corea and elsewhere with a view of making more efficient our plans in China. We will urge all to take up this study and come with constructive suggestions. We ask all to send us the names of successful Chinese evangelists who can in conference present their plans and suggestion whereby others may be led to like successful evangelism.

This postponement is but a step to greater success.

(Signed)

A. BONSEY, *Chairman*,  
L. H. ROOTS, *Secretary*,  
Hankow Committee.

A. R. SAUNDERS, *Chairman*,  
W. C. LONGDEN, *Secretary*,  
Executive Committee.

### Foreign Rescue Work.

The second annual report of the Foreign Rescue Work in Shanghai shows that the Home, 1 Chusan Road, has been blessed in its special object. For obvious reasons the name "Foreign Rescue Work" has been dropped, and it is now known as "Women's

Home," though the work is the same as before. Should missionaries living in the ports, or travelling on steamers, meet cases needing a home and protection, we understand the committee would be glad to hear of them and receive them into the Home. Miss F. M. Smith is not now connected with the work. Contributions will be gratefully received by the treasurer, Mrs. D. MacGillivray, 143 North Szechuen Road, Shanghai.

#### Christian Endeavour at Foochow.

We had a grand Christian Endeavour Rally on March 29th in Dudley Memorial Church, Foochow suburbs, to celebrate the twentieth anniversary of Christian Endeavor in Foochow. The rally was in the afternoon. In the morning a very interesting tree planting took place at Peace Street Church, near Foochow College. A beautiful camphor wood tree was planted between the church and the new College Baldwin Library. Many of the sons and grandsons of pastors and preachers helped add a shovelful of soil in the tree planting while the first endeavorer in the C. M. S. Mission was present, and in the afternoon rally he showed the first Christian Endeavor topic sheet he had ever had. It was given to him twenty-four years before at the Peace Street Society which he joined, although a member of the Church Mission Church near by. It was not long before he had transplanted Christian Endeavor into his own church and other churches of that mission and now they have catechists which have been brought into their church through the instrumentality of Christian Endeavor, and this has become a regular depart-

ment of church work in that mission. Miss Kingsmill, of the Church Mission, is accompanying Mr. and Mrs. Strother in visits to Inghok, Hok-chiang, Geng-tau and Go-sang-cê, while Rev. George H. Hubbard, who first introduced Christian Endeavor to Foochow and planted the first society outside of America and Canada here in China, hopes to accompany them to other outstations. The welcome to Mr. and Mrs. Strother, as the national secretaries for China, has been very cordial by both Christian Endeavorers and Epworth Leaguers.

#### Revival Meetings at Mienchuhsien.

*March 12th-17th.*

During the past year probably many at home have heard of the wonderful revivals that have taken place in various parts of China. We here also have been reading with intense interest the accounts of those meetings and have wondered when such a similar wave of blessing would reach us. For months it has been in our prayers, and when we were gathered at our conference at Miencheo last November we heard that there was a possibility that one of the missionaries who had taken part in those revivals last year would be able to visit us and conduct a series of meetings. By January it was finally arranged that Mr. A. Lutley and Mr. Wang, a Chinese evangelist, should come down from Shansi; first hold a week's mission in Pao-ning, then Miencheo, then here at Mienchuhsien and so on to the capital and other centres in Ssuchuan, making a tour of four or five months.

We began our preparations by sending letters of invitation

to all Christians who could possibly come to this centre; a special early morning prayer meeting was held each day, and several men were sent over to Pao-ning to be present at the mission to be held there. This was a great help to us, for our evangelist, Wu Keh-chang, being one of them, got a great blessing and came back to help us prepare for our own special gatherings; he was so keen to get back that he walked the seven days' journey in less than five days; he preached to the congregation here on the Sunday previous to the meetings and helped the people to understand what a revival meant; he told of what he had seen and of the confessions that he himself had made.

We enlarged our church so as to seat the large numbers that were expected; one side of the church was taken out and a temporary wing with a mat roof was erected; our premises are fairly wide, and so with some contriving we prepared accommodation enough for 300 visitors; six or seven men were specially employed to do the work, which would be considerable for so many people. This would permit our own servants to attend the meetings. The dispensary was closed for the time being and all other work was suspended and schools were closed.

Most of the people arrived on the 19th. Mr. Lutley and Mr. Wang also arrived on that day, and the first meeting took place the same night. The missionaries had come straight from the revival meetings at Miencheo two days away, and some of the people who had got a blessing there came here also. Several other missionaries came, Mr. Khipe, Mr. Howden, Mr. and Mrs. Seward and Mrs. Hamilton. In

all 309 persons attended, and were boarded and lodged on our premises; others attended just for one day, and of course the local Christians came each day from their own homes.

We met in the attitude of expectation, and we were not disappointed; all were assembled quietly in the church at 6.30 on Sunday morning. Mr. Wang conducted the meeting, and during prayer some women were very much broken down, and one, who was a helper, cried bitterly and sobbed out her confessions of sin; some men also were similarly affected. This outbreak of confession and fervent prayer at this early morning meeting solemnized the hearts of all. The Holy Spirit was at work in the hearts of numbers of these people convicting of sin. The messages given on Sunday and Monday were all bearing on this point, and the confessions of sin, accompanied by bitter crying and tears, which began at the first meeting, went on at intervals right through to the end of the mission. Perhaps the most solemn seasons were those early morning meetings, when the silence was broken by fervent outbursts of prayer, not the usual kind of prayer for everybody, but it was the pouring out of broken confessions of many cries for mercy, cries for forgiveness and acknowledgments of unworthiness, coldness, pride, anger, backsliding, and neglect of prayer. At each service there were these long continued seasons of prayer; not one person praying at a time, but many in different parts of the church praying at once; then at times there were waves of prayer, for everyone was praying aloud: men, women and boys. These times of prayer were long continued, and simple

choruses were now and again sung, such as "I do believe, I will believe that Jesus died for me;" many made their confessions of sin very distinctly, but some were accompanied by terrible grief and even shrieks; nothing but the Holy Spirit's power could make these people thus confess their sins; it was terrible to hear of child murder, cheating, robbery, adultery, and impurity; more than one was for some time in great agony of soul before they could get the confession out, and one man, who seemed beside himself with grief, spoke of some sin which he dare not tell; he came and knelt across the platform, but nothing more came from him, but "our Miencheo church, I dare not tell."

O. M. JACKSON.

#### Chinese Workers' Conference in Kiangsi.

A conference of Chinese workers in connection with the C. I. M. was held in Kiangfu, Kiangsi, from March 17 to 24. Over forty Chinese delegates gathered, representing nine prefectures. The foreign workers present were thirteen. The regular daily gatherings were as follows:—

- 6 to 8 a.m.—Early Prayer Meeting.
- 10.30 a.m. to 12.30 noon.—Conference Session.
- 2.30 to 4.30 p.m.—Conference Session.
- 7.00 to 8.30 p.m.—Evangelistic Meeting.

The following subjects were taken up:—

1. Christian Fellowship.
2. Sunday Observance.
3. Church Discipline.
4. Church Officers.
5. Marriages and Funerals.
6. Leading the Family to Christ.
7. The Conversion of the Jews.
8. The Christian's Victory.

On each of the above eight subjects one to three papers were prepared by Chinese delegates and read to the conference. The "style," on the whole, was more simple than in former conferences, and therefore the papers were more understandable. Following the papers time was given for discussion, and numbers took an intelligent part.

Dr. Yao, of Hokow, was present, and in addition to leading the early prayer meetings, took an active part in an evangelistic effort that moved the city of Kian as it has never been moved before. Bands of the delegates went down the principal streets, inviting all to come to evangelistic services. Printed invitations were used and many tracts distributed. Thousands of the business men and artisans flocked to the Mission compound, and relays of speakers—principally Chinese—spoke to them for some nine hours on the Sunday. These crowds were remarkably quiet and attentive, and we believe the Word found lodgment in many hearts.

W. T.

#### The Changsha Riots.

Serious anti-foreign riots, owing, it is said, to a scarcity of rice, began in Changsha, the capital of Hunan, on Wednesday night, the 13th of April. The officials proved unable to suppress the rioters, and on Thursday the stations of the China Inland Mission, the Norwegian Missionary Society, and the Catholic Mission outside the city were destroyed by fire, and on Friday the Wesleyan, the United Evangelical Church, and the London Missions were burnt. The rioting soon involved the Japanese Consulate, the Cash

Mint, the Ta Ching Government Bank, the Custom House, the Post Office, the Standard Oil, and the Asiatic Petroleum Company, as also the hulks and godowns of Messrs. Jardine, Matheson & Co. and Butterfield & Swire. Three mission hospitals are still standing.

All foreigners escaped to the steamers *Siang Tan* and *Kian*. Unfortunately, three Catholic Fathers, travelling by junk to Hankow, were run into and drowned. No lives of others were lost and most of the missionaries have reached Hankow in safety. Foreign warships made their way to Changsha as soon as possible and order appears to be restored. It was first reported that the governor, whose yamên was besieged and burnt, was killed, but this proved to be untrue.

It was feared that the rioting might spread generally throughout the province, but so far the Norwegian Mission at Ning Hsiang is the only place rioted. Yiyang, which was first thought to have been rioted, was safe up to the 21st of April, but it is impossible to say whether other places in the province will escape.

The British Consul, Mr. W. M. Hewlett, acted throughout in the most praiseworthy manner and the refugees presented him with a complimentary address.

It is said that the Chinese government has already degraded the governor, and of its own motion has ordered investigations to be made as to the amount of damages. The refugees have practically lost everything. Particularly regrettable is the total destruction of a valuable library containing many volumes which it will be impossible to replace.

On the 19th the British Consul allowed the foreigners who had

remained in Changsha on board the *Kian* to go ashore, but at midnight the acting governor, who failed to secure the sanction of Peking for his appointment, withdrew his promise of protection and all British subjects again sought refuge on the *Kian*.

For some time there was no news from Changtehfu, but letters from that place, dated the 20th, report that no disturbance has so far occurred in that district.

While deploring the terrible setback to mission work in Hunan, it is satisfactory to know that the riots did not begin through hatred of the foreigner, much less of the missionary. The saving of the three hospitals, which have usually gone down in the general ruin on such occasions, is a very remarkable fact.

According to a recent letter from Tongchuanfu, in Yunnan, dated April 12, it is said that there have been very serious riots about Chaotongfu, which have involved scores of Christian Miao. A number of Christian villages among the hills have been burnt down, but the officials appear acting with commendable zeal to put down the rebellion.

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### Recent News of the Chinese In Tokyo.

(Extracts from an address delivered by Mr. F. S. Brockman at the Shanghai Missionary Prayer Meeting on April 11th, 1910).

There are now probably not more than four thousand Chinese students in Japan and about three thousand five hundred in Tokyo. They are an entirely different type from the Chinese students who were in Japan several years ago. When I visited them the first time I was particularly struck with the fact that many of

them were old men, almost too old to profit by their study in Japan. The students now are much more like the student class in England or America, young men from eighteen to twenty-five years of age. A great many of them are in Japan for post graduate work and most of them are staying for a prolonged period of from seven to eight years. I noticed no hint of any revolutionary spirit on this visit, but in its place I discovered a decided tendency towards hopelessness in regard to the present situation in China. They see China from the background of Japan, which makes it look worse, and they do not have the feeling of encouragement that comes from close contact with their fellow-countrymen who are in the thick of the fight. Standing off at a distance they seem to see the struggle going against them, but feel helpless to change the situation. I learned that some had even committed suicide because of their feeling of despair. Many are saying to themselves: "What can be done to save our country from disintegration and ruin?" This spirit of discouragement is at bottom a spirit of patriotism. Of course along with their patriotism many of them have fallen into temptations. Many are bound down by their sins, but even the worst of them are patriotic and can be approached by an appeal to their patriotic ambitions.

After this word of introduction I would like to give a very brief description of the recent evangelistic meetings which were held while I was in Tokyo. The first meeting was held in the Waseda branch of the Y. M. C. A. Three rooms had been turned into one, which could thus seat about two hundred people. Not only were all of these seats taken but men were standing in the aisles and even on the steps outside. The topic for this opening meeting was, "How I came to a Belief in the Divinity of Jesus Christ." I tried to explain the development in my own religious experience, how from doubts I had come to a full belief in the divinity of Jesus Christ and in the inspiration of the Bible by simply choosing to do the

will of God. I wanted to know then how many of those who were present were willing to take the same step which I had taken. I made it very plain that this meant giving up this sin and that sin, mentioning them by name in order to make my meaning as plain as possible. I showed how difficult it was to cut off these things. Then I appealed to every man who was willing to take this position of doing the will of God to indicate his purpose by standing. Nearly two-thirds of the audience arose. I then asked the leader to dismiss the meeting, but not a single man moved. They began to ask questions. The air was electric. As soon as one man sat down another was up with another question. They wanted to know the difference between Christianity and Buddhism and between Catholicism and Protestantism, and many other points which showed a very wide range of thinking.

It was Sunday afternoon before I had a chance to get back to Waseda again. That time I spoke on sin and its cure, first as it affected the government and then as it affected the individual. I preached Jesus Christ as the only cure for sin. It was a joy to see the way in which these men took the application of the lesson to their own hearts. In that meeting at least half of the men said that they were willing to accept Jesus Christ as the cure for their sins.

Another meeting, where there was a very evident interest, was one in which I spoke on why Christianity is the only basis for a permanent civilization. That, I believe, is the way in which the problem is presenting itself to them. They want a permanent civilization, one in which justice and love and efficiency abide. When we present Christianity as the one permanent basis they drink in what we say as a dry sponge would water. I believe the men in that meeting would have stayed four or five hours into the night to listen if I had had strength to continue speaking.

The largest meeting of them all was Sunday night, when we had fifteen hundred students in the largest auditorium in the city. The meeting did not close until 10.30. I spoke for an hour and a half, and there was scarcely a movement in the audience. The topic that night was China and Christianity. If I had asked how many men felt that Christianity was necessary for the redemption of China I believe that a thousand men would have risen, but it did not seem to me that it was wise to take such an expression under such circumstances, as we did not have any workers to follow up such a large number of men.

To my mind the most important meeting was one that had not been planned at all. We arranged for a meeting of the Christians on Monday afternoon. Instead of having simply Christians, the men that had taken a stand during the various meetings and men who had been trained in the Bible classes but had not accepted Christianity appeared in large numbers.

I expressed the profound impression that had been made upon me by the interest of the students. One of the oldest students, one of the leaders said: "I will go with you; you take one night and I will take one night." They arranged for eight meetings every night. Pastor Liu taking one, Mr. Hsü taking another. It was one of the most impressive sights to see these men that had just been converted the night before saying: We have got to propagate this idea. One of the men said: "We must begin to do the personal work of getting men into the religious meetings and a campaign of prayer in behalf of the students of Tokyo." I do not know what has been the result of these evangelistic meetings that they have been holding, but it certainly presents a situation that calls for our prayers in their behalf.

I do not think I held a meeting, except one in one the dormitories, in which every province of China was not represented. Just as I was starting to take my train four Honan

men, who had not been Christians, called me and said: "We must see you for a few moments," and they expressed their determination to live the Christian life. Tears were in their voices when they told of the new light which had broken in upon them. One after another said that he was now ready to be baptized, so I turned them over to Pastor Liu's care.

### The Executive Committee of the Board of Education.

At a meeting at Shanghai, November 18th, 1908, the Executive Committee of the General Board of Education expressed the unanimous opinion that the members of the Executive Committee should all reside at one centre, and requested their chairman to petition the General Committee to determine the place and elect a new committee. As a result Peking was chosen, and the following nominations to constitute the new Executive Committee confirmed by a majority of the votes of the General Board, viz., Rev. W. A. P. Martin, D.D., LL.D., Rev. D. Z. Sheffield, D.D., Rev. C. Goodrich, D.D., Rev. A. H. Smith, D.D., Ernest J. Peill, M.D., Rev. W. H. Rees, Prof. H. E. King, Rev. Bishop J. W. Bashford, LL.D., Rev. C. H. Fenn, D.D., W. H. Graham Aspland, M.D., and Rev. John Wherry, D.D.; the last to act as secretary.

A meeting of the new Executive Committee was called by the Chairman of the General Board, Dr. H. H. Lowry, and met at his residence on Monday, November 29th, at four o'clock p.m. There were present Messrs. Lowry, Goodrich, Smith, Rees, Fenn, Aspland, and Wherry. Dr. Lowry, acting as chairman, called on Dr. Goodrich to open the meeting with prayer. Dr.

Lowry then recited the action of the former Executive Committee at Shanghai, and his own action at their request, and the culmination in the election of the new Executive Committee, which met to-day for the first time. On the ground that this seemed to be the only method of securing an efficient committee with a working quorum, the action of Dr. Lowry was unanimously approved. Dr. Lowry then read a number of suggestions made by various members of the General Board. In accordance with one of these suggestions, Drs. W. M. Hayes and P. D. Bergen were elected to fill vacancies in that Board and the Rev. T. Biggin to fill the vacancy in the Executive Committee made by the retirement of Dr. Peill. After a general discussion on the present situation, it was resolved to appoint a committee to meet, if practicable, H. E. Yen Hsiu, Vice-President of the Board of Education, with a view: first, of effecting a closer relation between the educational work represented by our committee and the educational system of the Chinese government; second, of coming to some definite understanding as to the relations that should subsist between mission schools and government schools; and third, to devise some scheme to harmonize the results of the efforts now being made by the Chinese Board of Education and by Western educational bodies to construct a new scientific terminology. Drs. Lowry, Martin, and Smith and Mr. Rees were chosen for this committee. Dr. Lowry was requested to ask H. E. Yen Hsiu to grant such an interview. Dr. Lowry was also requested to inform the General Board of the organization of the

new Executive Committee. The meeting then adjourned, to be convened again by Dr. Lowry as early as can be arranged for after the meeting with H. E. Yen Hsiu.

JOHN WHERRY,  
*Secretary.*

PEKING, November 29th, 1909.

Report of the Committee to interview His Excellency  
Yen Hsiu.

Following out the instructions of the Executive Committee the Special Committee, consisting of Drs. W. A. P. Martin, H. H. Lowry, A. H. Smith, and the Rev. W. H. Rees, called on His Excellency Yen Hsiu, Vice-President of the Board of Education, on November twenty-ninth. He received us very cordially in his library, and after a brief introduction of the object of our call, and an explanation that we represented the missionary body of China—having been appointed by the Centenary Conference in Shanghai—Dr. Martin called upon Dr. Lowry to speak on the relation between the government and mission schools and the possibility of effecting some better understanding between them. Remarks were also made on the same subject by Mr. Rees and Dr. Smith. Dr. Smith then introduced the subject of one set of scientific terms for China. His Excellency said that this department had been assigned to Mr. Yen Fu with a staff of assistants, and that they would probably have something ready to publish before the end of this Chinese year. A wish having been expressed to talk with Mr. Yen Fu on the subject, His Excellency said he would arrange an interview and announce later

when it would be convenient to see him.

The interview lasted more than an hour, and while nothing very definite was accomplished, the committee left with the feeling that the way had been opened for mutual expression of views on educational questions in the future that may be of great benefit.

#### INTERVIEW WITH MR. YEN FU.

Arrangements having been made by H. E. Yen Hsiu, the sub-committee called, December 23rd, 1909, on Mr. Yen Fu, the Chairman of the Committee on Scientific Terms appointed by the Board of Education. Dr. Martin called on Dr. Lowry to state the object of our visit. Dr. Lowry spoke of the great importance in the beginning of Western education in China, of having a common set of terms for use all over the Empire, of the confusion that would inevitably result in the use of different terms by government and mission schools, and of the great

work that has already been done in this line by able scholars and teachers during the past decade. He was followed by Mr. Rees, Dr. Smith, and Dr. Martin.

Mr. Yen was evidently much pleased at the interest manifested in this work, and especially at the offer of coöperation in the immense task assigned to him. He said that with their present limited staff and appropriations it was impossible to keep pace with the demands. He said that he would submit their work for criticism and suggestion to all the educators in China, and the final result would be reached by selecting the best terms proposed, and that the list would be published after its adoption by the throne. He also said it would probably result in the publication of a new Century Dictionary of the Chinese language. We considered that this was all that could be asked. We were requested to send to him all the lists that have been prepared and are now in use as far as possible.

H. H. LOWRY.

## Missionary Journal.

### BIRTHS.

AT Suifu, W. China, 17th March, to Rev. and Mrs. C. G. LEWIS, A. B. M. U., a daughter (Ruth).

AT Kaifeng, 20th March, to Dr. G. W. and Mrs. GUINNESS, C. I. M., a daughter.

AT Nanchang, 2nd April, to Mr. and Mrs. J. G. KAUDERER, C. I. M., a daughter (Magdalena Dannemann).

AT Hwaiyuen, Anhwei, 4th April, to Rev. and Mrs. W. R. MALCOLM, C. I. M., a son.

AT Yangchow, 10th April, to Mr. and Mrs. J. S. ORR, C. I. M., a daughter (Annie Elizabeth Ferguson).

AT Hongkong, 15th April, to Rev. and Mrs. ALEX. BAXTER, L. M. S., Canton, a son.

### DEATHS.

AT Taiyuanfu, Shansi, 29th March, PHYS, the beloved son of Louis R. O. and Florence Bevan, Imperial University, aged 3½ years.

AT Sianfu, Shensi, 3rd April, ERNEST CLIFFORD, infant son of E. F. Borst-Smith, E. B. M.

AT Weihsien, 19th April, CAROLYN, the beloved daughter of Dr. and Mrs. Charles K. Roys, A. P. M., aged 1 year and 5 months. Measles complicated by pneumonia.

## MARRIAGES.

At Paoning, Sze., 8th March, Mr. A. W. LARGE to Miss A. M. GREGORY (both C. I. M.).

At Tientsin, 8th March, Mr. H. J. MUNGRAM, C. I. M., to Miss K. E. COOK (late of the United English Methodist Mission).

At Chinkiang, 5th April, Mr. T. J. HOLLANDER, A. C. M., to Miss M. E. COX, C. I. M.

## ARRIVALS.

## AT SHANGHAI:—

5th March, Rev. and Mrs. T. D. BRGG and family, B. and F. B. S., from Scotland (ret.).

28th March, Mr. A. COPP, B. and F. B. S., Chefoo (ret.).

28th March, Misses GRACE DRING and LUCY RICHARDSON (ret.), Misses E. KING, E. KERLY, D. SCOTT, A. BAXTER, A. S. M. R. JORGENSEN, A. FERGUSON, E. G. WRAY, E. N. HARMAN and E. WRIGHT, all from England.

30th March, Rev. L. M. MOFFETT, for Tsingkiangpu.

9th April, Rev. D. W. LYON and family, Y. M. C. A. (ret.).

9th April, Miss CLARA L. PRIMM, Y. M. C. A., General Committee.

13th April, Rev. H. E. MANLY (ret.) and Rev. and Mrs. J. M. YARD and child, all M. E. M. and all for Szechuen.

14th April, Rev. and Mrs. Z. C. BEALS (ret.), for Wuhu, Adv. Chr. Mis.

14th April, Rev. and Mrs. H. P. SHAW, F. C. M. S. (ret.).

16th April, Mrs. J. STEWART BURGESS, Y. M. C. A., Peking.

18th April, Dr. and Mrs. A. MORLEY and child, from England (ret.) for Teian, Hupeh, W. M. S.

18th April, Mr. IRVINE, N. B. S. of Scotland, for Tientsin.

23rd April, Mr. H. H. STANLEY, E. B. M., for Shensi.

## DEPARTURES.

25th March, Rev. and Mrs. R. A. HADEN and family, A. P. M., South, Kiangyin, for Germany.

29th March, Mr. W. W. LOCKWOOD, wife and three children, Y. M. C. A., for U. S. A.; Mr. and Mrs. AMUNDSEN, Yunnan, for Norway via Siberia.

1st April, Rev. J. F. PEAT and family, M. E. M., Chungking, for U. S. A.; Mr. and Mrs. RUHL, C. and M. A., for U. S. A.

2nd April, Miss HAMBLEY, C. M. M., Chentu, for Canada; Dr. C. E. TOMKINS and wife and Miss P. PAGE, A. B. U. M., Suifu, for U. S. A.; Dr. H. L. CANWRIGHT and family, M. E. M., Chentu, for U. S. A.; Mr. and Mrs. H. J. MASON, for England, Miss F. SANZE, for England via Siberia, C. I. M.

4th April, Miss M. BRSCHMIDT, C. I. M., Tientsin, for Germany via Siberia.

5th April, Miss M. GURX and Mrs. L. JUST, C. I. M., for England via Canada.

9th April, Rev. and Mrs. W. R. STOBIE and children, U. M. M., for England.

13th April, Miss HAVERS, C. M. S., Pakhoi, for England.

16th April, Rev. A. SOWERBY and family, E. B. M., Taiyuenfu, to England; Miss G. CROOKS, M. E. M., Chinkiang, for U. S. A.; Miss BARR, C. M. S., Foochow, for England; Miss GRACE NEWTON and Miss GOWANS, A. P. M., Peking, for U. S. A.; Mr. and Mrs. A. R. BERGLING and three children, for Sweden; and Miss L. SCHWARZ, for Germany, C. I. M.

19th April, Rev. P. F. PRICE, D.D., and family, A. P. M., South, Tunghiang, for U. S. A.

20th April, Mr. and Mrs. C. F. APPLETON, F. M. M., for U. S. A.

22nd April, Dr. A. DAVIDSON and family, Friends Mission, Chungking, for England.

26th April, Rev. J. P. IRWIN and family, A. P. M., Tungchow, for U. S. A.; Rev. W. H. SEARS and family, S. B. M., Pingtu, for U. S. A.; Rev. W. O. ELTERICH and family, A. P. M., Chefoo, for U. S. A. via Europe; Miss HIND, C. M. S., Foochow, for England; Mr. T. W. CHAPMAN, U. M. M., Wenchow, for England; Mrs. M. L. KING and four children, A. B. M., South, for U. S. A.; Mr. J. C. KRYTE, E. B. M., for U. S. A.

